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# CLERGY REVIEW

JANUARY, 1955

## ARTICLES

	PAGE
(1) The Cost of the Schools . . . . .	1
By His Lordship the Bishop of Brentwood	
(2) The Problem of Church Art—A Letter to Father X . . . . .	23
By Charles Blakeman	
(3) "From the Land of the Bible" . . . . .	34
By Mgr John M. T. Barton	

## NOTES ON RECENT WORK

Holy Scripture . . . . .	39
By Mgr John M. T. Barton	

## QUESTIONS AND ANSWERS

(1) Matrimonial Nullity—Plea of Good Faith in regard to the Cause . . . . .	46
(2) Dispensation from Unconsummated Marriage—Effect of Later Civil Union . . . . .	48
(3) Communicated Faculty to Hear a Priest's Confession . . . . .	50
(4) The "Petrine Privilege" regarding the Marriage Bond . . . . .	51
By the Rev. L. L. McReavy	
(5) Offertory Procession . . . . .	53
(6) Assistant Priest at Benediction . . . . .	55
(7) Liturgical Privileges of a Bishop-Designate . . . . .	55
By the Rev. J. O'Connell	

## BOOK REVIEWS . . . . .

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# THE CLERGY REVIEW

*Editor:*

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., PH.D.

The Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of **THE CLERGY REVIEW**.

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# The CLERGY REVIEW

NEW SERIES VOL. XL NO. 1 JANUARY 1955

## THE COST OF THE SCHOOLS

MORE than ten years have gone since the passing of the 1944 Education Act, with all its ambitious schemes for the reorganization of the public system of education in this country. It may be an appropriate moment, therefore, to survey what has been done and particularly to get some account of the financial burden which has fallen on the Catholic community and has, up to the present, been so marvellously sustained.

The first four years after the passing of the 1944 Act were taken up almost entirely, so far as school building was concerned, with the replacing of buildings destroyed by enemy action and, after 1947, with the almost day-to-day improvisations, chiefly by means of huts, to provide the additional accommodation required to meet the raising of the school-leaving age (the operation known as H.O.R.S.A.).

By the time Local Education Authorities' Development Plans had been finally formulated and surveys had been made by Schools' Commissions or in other ways of the needs of each diocese, it was obvious that the rate of school building would need to be carefully controlled unless the whole building programme was to be reduced to chaos. Scarcity of materials, labour shortages, and the growing realization that severe economies must be practised, made it inevitable that some order of priorities in school building would have to be instituted. When Mr Tomlinson was Minister of Education under the Labour Government, a great amount of building was started, but the completion of many of the projects was becoming more and more delayed so that fewer schools were being completed than might have been the case if a more rigid control had been exercised.

Shortly after Miss Horsbrugh took office this problem was dealt with by the famous Ministry of Education Circular No.

245, issued on 4 February 1952. The Circular put the whole position in its opening sentence:

The need for financial economy, the shortage of steel and the temporary overloading of the building industry necessitate a revision of the educational building programme for 1952.

The Circular went on to point out that school-building projects to the value of about £120,000,000 were then under construction and that these projects must be completed before further building could be undertaken. The Minister, therefore, closed the 1951-52 building programme and asked for a revised 1952-53 programme to be made up of the balance of the 1951-52 programme and any further projects which could be inserted.

The Circular included the famous—or notorious—paragraph 9 which has been criticized, since its publication, by the voluntary bodies and the local authorities. It was indeed the subject of considerable correspondence between the Cardinal, on behalf of the Catholic body, and the Minister. The paragraph in question reads as follows:

The Minister will therefore still be unable to include in an annual building programme any work designed:

- (a) to relieve overcrowding in existing schools;
- (b) to replace or improve unsatisfactory premises of existing schools;
- (c) to enable all-age schools to be reorganized; or
- (d) to meet the wishes of parents for denominational instruction, unless the building of a voluntary school can be justified as meeting the needs of new housing development or the increasing school population.

Against this background negotiations in connexion with the placing of Catholic schools in the Local Authorities' building programmes have been going on almost ever since. In April 1952 the Minister received the Chairman and the Secretary of the Catholic Education Council who put before her two matters which were causing anxiety to the Bishops. The first

was concerned with the proportion of Catholic schools in the Authorities' building programmes, and the second with the question of school-building priorities in the new housing estates. It was submitted to the Minister that under the existing arrangements many Catholic children were obliged to take up places in county schools as it was impossible to build sufficient Catholic places for them. This was contrary to declared Catholic principles, tended to undermine the "dual system" and might well provoke difficulties at a later stage when L.E.A.s might claim that the voluntary schools which we wished to build would involve them in unreasonable public expenditure by providing what they would describe as redundant places. It was urged that our building programme should be related to the proportion of children in schools and that since Catholic schools provided about 7 per cent of the school population we ought to expect a similar percentage of the allocation of capital for school building. We had estimated that up to that time our proportion had been only about 3 per cent.

With regard to building priorities in the new housing areas, the Minister suggested that it was difficult to be certain of the denominational attachments of children coming to these areas and that, in consequence, it was more difficult to prove the need for a voluntary school than for a county school. It was pointed out to her that in the new housing areas around London certainly 10 per cent of the population were Catholics and that the percentage of Catholic school population was slightly higher. In the Midlands and the North the proportion would be even greater.

This meeting with the Minister was followed by correspondence which took up more specifically the points which had been discussed. An important letter, dated 16 April 1952, addressed to Dr Winham at the Catholic Education Council, set out the position as it then appeared to the Ministry. The following extract gives the relevant figures:

The picture is complicated by the large amount of work undertaken at existing county schools. The Roman Catholics' share of educational building can, however, be clearly seen from the following figures:

## THE CLERGY REVIEW

Programme	<i>Approved work at County Transitionally Assisted and non-Roman-Catholic Voluntary Schools</i>		<i>Work approved at Ro- man Catholic Voluntary Schools</i>
	<i>£</i>	<i>£</i>	
Operational	27,201,992		235,252
Short Term	9,087,743		354,255
H.O.R.S.A.	9,881,500		981,500
1949	52,239,175		2,315,509
1950-51	44,079,192		1,871,824
1951-52	16,957,474		559,933
1952-53	38,200,000		2,800,000

The figures quoted for 1951-52 represent the work started up to the end of November out of the original approved programme of £54 million in the first column and £2½ million in the second column. It was unfortunate but quite fortuitous that the proportion of the approved programme started before the standstill order had to be given was smaller in the case of Roman Catholic Schools than in the case of other schools.

From these figures it was apparent that a total of about £9,200,000 of Catholic school work had been approved up to the end of the 1953 building programme as against a total of about £197,600,000 for county, transitionally assisted and other voluntary schools. Our proportion, in other words, was less than 4½ per cent of the total building programme. In answer to representations on this point, the Minister's Secretary wrote as follows on 25 April 1952:

There probably have been several reasons for Roman Catholic projects not coming forward as fast as County school projects. For example, the majority of the new schools in recent building programmes have been for areas of new housing where in many cases it may have been difficult, if not impossible, to forecast in the early stages what provision would be needed for Catholics. To decide whether this 4·6 per cent has involved any discrimination against Catholics, one would need to know among other things what proportion of Roman Catholic projects put forward for building programmes had been rejected as compared with the proportion of County school projects proposed and rejected.

Secondly, the Bulwell case which you mention again is an

illustration of what we must all hope is a temporary situation. While the building resources available are barely sufficient to enable local education authorities to discharge their minimum statutory obligations you have, I think, accepted as broadly reasonable the principle which the Ministry has adopted in drawing up building programmes. Ultimately, when things become easier, the replacement or improvement of voluntary schools and the building of new denominational schools where a demand for such schools is shown to exist can, we hope, be considered on their merits without the present need to "ration" the total amount of school building. In the meantime the Minister cannot agree with the statement at the end of the penultimate paragraph of your letter. In the short term, we cannot provide all the voluntary schools that are needed—just as we cannot provide many other things that are needed for the full implementation of the 1944 Act; in the long term, the rights of the denominations remain unaffected by the temporary restrictions which are forced upon us by economic circumstances.

A return to the question was made in June 1952, and I wrote as follows on behalf of the Executive Committee of the Catholic Education Council:

The Committee were very concerned to learn that the allocation for Catholic building projects approved by the Minister has amounted to only 4·4 per cent of the total school building allocation, and they fear this must inevitably mean that considerable numbers of Catholic children are being provided for in new county schools. I was asked to re-state the opinion, which I expressed in my letter of April 26, that in any new housing areas it should not be necessary to know exactly the number of Catholic children for whom a new school would be required, provided that there was no doubt that a sufficient number of Catholic children would be available to fill at least one such school. The Committee endorse my suggestion that it is inefficient planning to delay building Catholic schools in these areas, and that it would be more efficient and incidentally less expensive to the Local Authority to provide for the erection of Catholic schools in these new areas as early as possible in the building programme.

The Committee were relieved to know that, in spite of short-term difficulties, it is the Minister's intention in the long term to

see that the rights of the denominations remain unaffected by the temporary restrictions which are forced upon us by economic circumstances, and that, in particular, she will not give consideration to the objections which Local Authorities may make at a later date that the provision of voluntary schools for Catholic children will create redundant places in county schools.

The correspondence then turned to the question of providing Catholic schools in the new housing areas and the means by which Catholic needs could be estimated. A letter from the Ministry, dated 2 July 1952, contained the following passages:

Everything turns on whether there is a clearly established need for the new accommodation, whether it is to be provided in a county school or in a voluntary school. You say that it would be more efficient and, incidentally, less expensive for the local education authority to provide for the erection of Roman Catholic schools on new housing estates as early as possible. There is, however, no evidence that local education authorities are building in excess of requirements. On the contrary, the projects on which we are able to let them embark provide much less accommodation than they would like or, indeed, in some cases, consider necessary. In any case, in times like the present, it just is not possible to include projects in a programme merely on the strength of a vague expectation that the children will be forthcoming; we cannot afford to run the risk of duplicating accommodation which such a course would entail. If over-generous provision is made in one area the result in the long run can only be a serious lack of school places elsewhere which may affect Roman Catholic children as well as others.

On the other hand, in considering new projects for inclusion in building programmes, the Minister is naturally prepared to take account of future movements of population which can be estimated with reasonable certainty. Indeed, it is the essence of school planning for new housing estates that the erection of schools should proceed concurrently with the building of the new houses. This means that where it can be foreseen with reasonable certainty that the number of Roman Catholic families moving to a new housing estate will justify additional Roman Catholic school accommodation, the local Education authority will be quite justified in submitting such a proposal for inclusion in a building programme at an early stage; and I am sure you will

find that this is what in fact is happening in areas, for instance in the North-West, where the proportion of Roman Catholics on new housing estates is high.

In the third paragraph of your letter you refer to the easier building situation which we all hope will follow our present economic difficulties. It is, as you notice, the Minister's intention, when circumstances allow, to revert to the practice which prevailed before the war of authorizing the establishment of a new voluntary school where the denomination concerned can muster a specified minimum number of children. This does not, of course, mean as you seem to suggest (though I am not sure that you have realized the full implications of your suggestion) that the Minister could undertake in advance to reject any objections which might be lodged against any particular proposal when it is formally submitted under Section 13 of the Act. She is bound, by the statute to consider any such objections on their merits. She cannot, therefore, do more than give you an indication of the general basis on which she would be prepared to proceed.

The letter also pointed out that the Catholic proportion in the 1952-53 building programme was slightly more than 7 per cent.

A reply, dated 12 July 1952, set out the basis of Catholic anxiety in some detail.

It is, of course, consoling to know that somewhat more than 7 per cent of the current year's programme represents Catholic projects. I am much more concerned, however, with the general picture, and particularly with the Minister's decision that only "absolute" as distinct from "denominational" needs would be considered in approving building projects. As I see it, this will mean that in a very large number of cases, more particularly where the proportion of Catholic children is relatively small, it will be impossible for us to provide Catholic schools either at the present time, or in the foreseeable future. Meanwhile it seems to me that, under the Ministry's present arrangements, there is a very real risk that accommodation will, in fact, be duplicated through the provision of places for Catholic children in county schools. I was perhaps wrong to suggest in my letter to Baker that this was tantamount to "administering the voluntary schools out of existence", but I must say that it seems to me that it is a form of administrative action which very effectively curtails the extension of the Dual System.

I think an example from my own Diocese may help to make my meaning clear. We have, as you know, a primary school project on the Harold Hill L.C.C. Estate which was deferred from the current programme and will be included, I hope, in the 1953-54 programme. This primary school will accommodate approximately 280 children. At the moment about 230 Catholic children are being provided for in our schools at Brentwood and Hornchurch, much to the annoyance of the L.E.A. who are criticizing the Managers for permitting overcrowding, especially at Brentwood. The priest in residence on the estate informs me that he has the names of 746 Catholic children under the age of five for whom provision will need to be made in the near future. I have discussed with the Education Officer the possibility of finding a site and of making proposals for the establishment of a second primary school, but I am told that there is no hope of our getting this school on a building programme within the next five years. By that time something like 800 Catholic children will be occupying county primary school places. When my proposal to build the second primary school comes forward, it will meet with opposition on the grounds that the erection of the school will create redundant places in the county schools, and I gather from your letter that the Minister will be bound to consider objections of this kind on their merits and I foresee that, for this reason, we shall not be given permission to build the school. In fact a generation or more of Catholic children is likely to be sent willy-nilly to county schools under this arrangement. You will find that similar situations exist at, for example, Luton, Scunthorpe, Bulwell and Grimsby.

The Ministry of Education pointed out that our real problem was to convince the local authorities of our needs so that Catholic school projects could be inserted in L.E.A. building programmes. The Ministry's letter of 25 July 1952 ended as follows:

In conclusion I would only say that it would be dishonest to pretend that our overall capital investment allocation is sufficient or likely to be sufficient over the next few years to enable us to give local education authorities any margin to play with. There is no doubt that they will be very hard pressed to keep up with the demand for new places, both primary and secondary, over the next few years, and I should be misleading you if I were

to suggest that I can see any early prospect of increasing that allocation for the purpose simply of giving more "elbow room" to pupils of one particular denomination.

With the restriction on school building, the inevitable problem of overcrowding in existing schools began to become acute, with consequent friction between the Managers and the local authorities. Matters seemed to be becoming acute at Derby, Brentwood, Grays and elsewhere. On 11 October 1952, a letter from the Ministry of Education contained the following passages:

I want, therefore, to make it perfectly clear that, no matter what the articles of government or rules of management may provide on the subject of responsibility for the admission of pupils, there is a limit to the number of pupils who may be admitted to a voluntary school. In the old days this limit was expressed, at any rate in the case of public elementary schools, by a definite recognized accommodation figure. Nowadays we recognize schools in terms of the number of classes for which there is accommodation, and since a limit is set by Regulation 10 of the Schools Grant Regulations, 1951, to the size of classes the capacity of a voluntary school can obviously be expressed in terms of a definite figure. There is in the same body of Regulations a further Regulation, No. 17, which provides that "class-rooms and other rooms used for instruction shall not be overcrowded". The continued recognition of a school for purposes of grant is conditional on its complying with the conditions imposed "by or under the Act" (Regulation 4) and Managers who overcrowd a school by admitting pupils in excess of its capacity do so at the risk of imperilling its continued recognition.

Having said all this I should not like you to think that we are unmindful of the difficulties which the denominations—and not least your own—as well as local education authorities, are experiencing at the present time owing to the restrictions on school building. On the contrary, our aim is to give you all the help we can. We recognize for instance that the proviso to Regulation 10 has to be invoked in many schools, both county and voluntary. What we do must, however, be compatible with the maintenance of reasonable conditions and of a sound organization educationally.

To this a reply was sent on 20 October, as follows:

I fully appreciate the points which you make with regard to overcrowding of our schools and the need for the Managers or Governors to act in accordance with Schools' Grant Regulations, 1951, in so far as it is possible to apply them at the present time.

I regret that relations between Governors or Managers on the one hand and L.E.A.s on the other are becoming strained, but I think I ought to point out that, so far as I know, in all the cases where acute overcrowding exists, the Managers or Governors have brought the matter to the notice of the Local Authority and have done everything in their power to obtain additional accommodation, either permanent or temporary. In some cases, the Managers have proposed to erect this accommodation at their own expense. In other cases they have suggested the provision, at some distance from the school, of a temporary "Annexe", which would have provided reasonable conditions and permitted sound organization, but did not, unfortunately, obtain the approval of the L.E.A. . . .

I know how heavily this question of providing sufficient school places is pressing on both the Local Authorities and the Ministry, and I am only too well aware of the very grave problems which are taking shape in the new towns. I do not think it is quite fair, however, to suggest, as you seem to do, in your letter of July 25, that what we are seeking is simply to give more "elbow room" to pupils of one denomination. What we are seeking to do is to invoke the goodwill of the Local Authorities in solving a problem which is not merely administrative but enters the realm of conscience. I think I ought to say that it is quite certain that the Bishops will not sanction any arrangement by which a Catholic child would be obliged against the wishes of its parents to seek a place in a county school, and I am sure that you will agree, quite apart from the denominational aspect of the question, that this is educationally undesirable. Conflict between home and school, especially on matters of religious and moral training is bound to have a disastrous effect on the mind of any child. From the religious point of view, the Bishops could not, in conscience, give their sanction to such an arrangement.

As I said in my last letter, the solution to this problem, even of a temporary nature, depends on two factors: the revision of paragraph 9 of Circular 245 and the goodwill of the Local Authorities in taking into account voluntary school needs. I know

that at the Ministry you are well aware of our anxiety, but I am not at all sure that the Local Authorities are aware that this is to us a grave matter of conscience and not merely a question of either finance or administrative convenience. It would help us enormously if there could be some indication from the Ministry to the L.E.A.s that they should take account as fully as possible of voluntary school needs.

Whether on account of this correspondence or not, but mainly I think because diocesan planning was now better organized, a welcome increase in the Catholic proportion of building projects became evident. Towards the end of 1953, the Ministry agreed to give their estimate of the work actually done on Catholic schools during the years 1947-53. This was set out as follows in a letter dated 23 November 1953:

We estimate that the following figures represent the work done at Roman Catholic primary and secondary schools: I give the figures for others and the totals for your convenience:

*Major building projects at Primary and Secondary Schools in England and Wales*

WORK DONE (£ million)

Calendar years	R.C.	Others	Totals
1947 .. ..	.04	5.46	5.5
1948 .. ..	.20	11.80	12.0
1949 .. ..	.52	15.98	16.5
1950 .. ..	1.21	27.79	29.0
1951 .. ..	1.40	33.10	34.5
1952 .. ..	1.90	35.60	37.5
1953 .. ..	2.37	40.23	42.6

The position with regard to the current and next Building Programme is:

Financial years	R.C.	Others	Total
1953-54 .. ..	2,400,000	40,800,000	43,200,000
1954-55 .. ..	3,500,000	39,700,000	43,200,000

Meanwhile, of course, negotiations had been going on concerning the Education (Miscellaneous Provisions) Bill which

became law in July 1953, and in May the Ministry were able to tell us that some 44 new Catholic schools were in course of erection, excluding extensions, alterations and the repair of war-damaged buildings. Of these schools, 15 were special agreement, transferred or substituted schools, 16 were being built without any claim for grant and 13 would be helped by displaced pupils grant on whole or part of the cost. Grant on the whole cost would be paid on only five schools, which were given in the Ministry's list as follows:

Coventry, Wainbody Wood Secondary (Instalment I)  
 Coventry, Wainbody Wood Secondary (Instalment II)  
 London, Woolwich, St. Peter's Primary  
 Liverpool, Horrocks Avenue St John's  
 Yorks, North Riding, Redcar Primary

Towards the end of last year, we again asked the Ministry of Education for a review of the Catholic building position. The Ministry agreed to give us revised figures for the work done on major projects since 1947. The figures are as follows:

	$\text{£} \text{ (million)}$			
1947	..	..	..	·04
1948	..	..	..	·20
1949	..	..	..	·52
1950	..	..	..	1·21
1951	..	..	..	1·40
1952	..	..	..	1·90
1953	..	..	..	2·26
1954	..	..	..	2·98

The Ministry pointed out that the figures included work done for canteens, kitchens and dining-rooms which would be the responsibility of the Local Education Authorities. It was found impossible to provide figures for minor projects which have been considerable throughout the country, and on which at a conservative estimate we must have spent close on £1,000,000. Similarly we have no figures available for work done on direct grant or independent schools.

Thanks to the co-operation of the Ministry, it is possible to

give a fairly full survey of the new Catholic schools which have been approved in England and Wales in the L.E.A.s building programmes for the years 1952 to 1956.<sup>1</sup> Many of these schools are, of course, still in process of erection and some may not be begun until the beginning of 1956. The following analysis, under diocesan headings, may, however, be of interest:

## WESTMINSTER

1952-53	£
London, Kensington: St. Charles .. .. .. ..	45,426
London, Kensington: Cardinal Manning Secondary .. ..	132,625
Middlesex, Southgate: St. Monica's .. .. ..	47,297
1953-54	
Herts, Watford: Garston Secondary .. .. .. ..	139,780
Middlesex, Hayes: Springfield Road Secondary .. ..	130,329
London, Stepney: SS. Mary & Michael's re-building .. ..	81,290
London, Paddington: St. George's Secondary .. ..	139,736
1954-55	
Herts, Oxhey .. .. .. ..	45,370
Middlesex, Wembley: Donnington Road Secondary .. ..	137,400
London, Hackney: St. Victoire's Convent, Adaptations .. ..	34,570
1955-56	
Herts, Boreham Wood: R.C. Primary .. .. .. ..	44,968
Kensington: R.C. Girls' Secondary .. .. .. ..	142,800
Middlesex, Willesden: Convent of Jesus & Mary R.C. Secondary .. .. .. ..	120,000

## BIRMINGHAM

1952-53	£
Coventry: Ullathorne Secondary Modern, 2nd instalment	132,900
Warwickshire, Nuneaton: St. Joseph's Secondary, 1st instalment .. .. .. ..	59,479

<sup>1</sup> Details are not given of schools approved in building programmes prior to 1952. The total cost of work done in 1950 and 1951 was as shown above, more than £2,500,000, and schools all over the country, but more especially in the north-west, were included in these programmes. As samples from other areas, however, the following may be mentioned: Birmingham, St Thomas More Primary; Harrow, Kenton Primary; Leicester, Christ the King Primary; Northants, Corby, Our Lady's Secondary; Nottingham, St Teresa's Primary; Stockton-on-Tees, SS. Peter and Paul.

BIRMINGHAM 1952-53— <i>Cont.</i>				£	BR
Coventry, Wyken: St. John Fisher	..	..	..	43,577	195
Birmingham, Perry Barr: Maryvale Secondary	..	..	..	88,928	Ess
Birmingham, Great Barr: Primary	..	..	..	31,191	Ess
1953-54					
Birmingham: Guardian Angels	..	..	..	39,690	
Birmingham: St. Paul's Secondary (extensions)	..	..	..	34,866	
Birmingham: Tile Cross Secondary	..	..	..	133,975	195
Coventry: Holy Family	..	..	..	54,016	Ca
Coventry: Our Lady of the Assumption	..	..	..	45,717	195
1954-55					
Birmingham: St. Philip's Grammar (extensions)	..	..	..	36,400	195
Coventry: Ullathorne Grammar	..	..	..	107,150	195
Birmingham, Acocks Green: Secondary	..	..	..	101,400	
Birmingham: St. Anne's (re-building)	..	..	..	45,000	
1955-56					
Oxford C.B., Oxford R.C. Secondary Modern	..	..	..	86,724	195
Staffordshire, Newcastle-under-Lyme: Wolstanton R.C.					Br
Primary (Instalment Junior Dept., Junior and Infants)				30,500	Gl
Stoke-on-Trent, Burslem: Tunstall R.C. Secondary	..	..	..	152,000	Wi
Warwickshire, Rugby: St. Marie's R.C. Secondary					195
Modern (adaptations)	..	..	..	60,000	Br
Birmingham, Tile Cross: Lea Hall R.C. Primary	..	..	..	44,000	
City Road R.C. Secondary	..	..	..	187,000	
Northfield R.C. Secondary	..	..	..	93,500	
Coventry: Keresley R.C. Secondary Modern	..	..	..	140,250	195
Dudley: R.C. Secondary Modern (2-form entry instalment					Du
of 4-form entry)	..	..	..	103,000	195

## BRENTWOOD

1952-53				£	195
Essex, Dagenham: Bp. Ward Secondary	..	..	..	174,015	No
1953-54					Ty
West Ham: St. Angela's (further extensions)	..	..	..	37,000	
Essex, Romford: Harold Hill Infants	..	..	..	39,975	
Essex, Chigwell: Debden St. John Fisher	..	..	..	91,066	
1954-55					
Essex, Harwich: St. Joseph's	..	..	..	13,000	195
Essex, Aveley: Infants	..	..	..	40,150	Bl
Essex, Harlow: Primary	..	..	..	44,968	Pre

BRENTWOOD—*Cont.*

3,577	1955-56		£
8,928	Essex, Aveley: R.C. Junior	.. .. .. ..	51,392
1,191	Essex, Harold Hill: Junior ..	.. .. .. ..	51,392

19,690

44,866

33,975

34,016

15,717

36,400

37,150

31,400

45,000

## CARDIFF

1954-55		£	
Cardiff: Lady Mary Road R.C. Secondary	.. .. .. ..	115,117	
1955-56			

Cardiff: Lady Mary Road Girls' R.C. Secondary Modern	95,900
--	--------

## CLIFTON

1952-53		£	
Bristol: St. Thomas More Secondary	.. .. .. ..	134,546	
Gloucester: Horton Road St. Peter's Infants	.. .. .. ..	27,204	
Wilts, Swindon: Holy Rood (extension)	.. .. .. ..	9,278	
1954-55			
Bristol: Our Lady of the Rosary .. .. .. ..	51,392		

60,000

44,000

87,000

93,500

40,250

03,000

## HEXHAM AND NEWCASTLE

1952-53		£	
Durham, Jarrow: Alnwick Grove .. .. .. ..	43,767		
Sunderland: St. Cuthbert's .. .. .. ..	64,984		
1953-54			
Durham, Blackhall: St. Joseph's .. .. .. ..	22,880		
1954-55			
West Hartlepool: St. Joseph's .. .. .. ..	44,044		
Newcastle-on-Tyne: St. Cuthbert's .. .. .. ..	91,542		
1955-56			
£ 174,015 Northumberland, Wallsend: R.C. Infants .. .. .. ..	40,150		
Tynemouth: Lynn Road R.C. Secondary .. .. .. ..	103,375		

37,000

39,975

91,066

## LANCASTER

13,000	1952-53	£	
40,150	Blackpool: Our Lady of the Assumption .. .. .. ..	51,394	
44,968	Preston: St. Bede's .. .. .. ..	47,808	

LANCASTER—*Cont.*

1954-55						£
Cumberland: Cleator Moor Secondary	..	..	..	..	91,966	195
Preston: Longridge Road R.C. Secondary	..	..	..	..	187,000	Lan
1955-56						Liv
Blackpool, North Shore: R.C. Primary (Instalment Infants Department of Junior and Infants)	..	..	..	..	39,325	Liv
Preston, Larches: R.C. Infants	..	..	..	..	21,681	Lan

## LEEDS

1952-53						£
Bradford: St. Anthony's	..	..	..	..	25,774	195
Leeds, Seacroft: Our Lady of Good Counsel	..	..	..	..	45,250	Lan
1953-54						Lan
Yorks, West Riding, Ecclesfield: St. Thomas More	..	..	..	..	32,703	Boo
1954-55						Liv
Sheffield: St. Wilfred's	..	..	..	..	44,968	Liv
Bradford: St. Winefred's	..	..	..	..	44,000	St.
Dewsbury: St. John Fisher School	..	..	..	..	99,000	Wa
Halifax: St. Thomas More Secondary	..	..	..	..	70,000	195
1955-56						Boo
Yorkshire (West Riding), Wath: R.C. Secondary Modern	..	..	..	..	93,500	Lan
Bradford: St. Francis R.C. Primary	..	..	..	..	44,050	Liv
Halifax: R.C. Secondary Modern	..	..	..	..	70,250	Liv
Leeds, Moortown: Immaculate Heart of Mary R.C. Primary	..	..	..	..	44,970	Liv

## LIVERPOOL

1952-53						£
Lancs, Huyton: St. Dominic's Secondary	..	..	..	..	140,113	195
Lancs, Chorley: St. Gregory's	..	..	..	..	30,128	Flin
Liverpool: St. Gerard's	..	..	..	..	47,369	195
Liverpool: St. Christopher's (Junior Department)	..	..	..	..	61,079	Flin
Warrington, Latchford: St. John's Secondary	..	..	..	..	100,278	Flin
Lancs, Great Crosby: St. Bede's Secondary	..	..	..	..	118,500	195
Liverpool, Speke: St. Ambrose (Infants' Department)	..	..	..	..	39,479	Flin
Liverpool: The Blessed John Almond	..	..	..	..	120,137	Flin
Liverpool: St. Philomena's	..	..	..	..	88,230	Flin
Wigan: St. John Fisher Secondary	..	..	..	..	89,096	Flin

LIVERPOOL—*Cont.*

1953-54						£
Lancs, Prescot: St. Luke's	..	..	..	..	..	36,226
Liverpool, Gill Moss: St. Swithun's (second instalment)	..	..	..	..	..	28,753
Liverpool: St. Vincent's (instalment)	..	..	..	..	..	49,270
Liverpool: Archbishop Godfrey Secondary Technical (adaptations)	..	..	..	..	..	27,850
St. Helen's: SS. Peter and Paul	..	..	..	..	..	43,642
Lancs, Leyland: St. Mary's (adaptations)	..	..	..	..	..	13,987
Lancs, Kirkby: St. Lawrence's	..	..	..	..	..	73,011
1954-55						
Lancs, Kirkby: St. Joseph's	..	..	..	..	..	44,968
Lancs, Kirkby: St. Lawrence's Secondary	..	..	..	..	..	140,250
Lancs, Huyton-with-Roby, Brookhouse: St. Aidan's	..	..	..	..	..	40,000
Lancs, Leyland: St. Mary's Secondary	..	..	..	..	..	99,000
Lancs, Ormskirk: Secondary	..	..	..	..	..	101,000
Bootle, Netherton, Moss Lane (instalment)	..	..	..	..	..	50,336
Liverpool: St. Gregory's Secondary	..	..	..	..	..	97,416
Liverpool: St. Anne's Junior Boys	..	..	..	..	..	50,350
St. Helen's, Sutton: Secondary	..	..	..	..	..	140,250
Warrington: Orford Park Primary	..	..	..	..	..	39,325
1955-56						
Bootle, Netherton, Moss Lane: R.C. Primary (Instalment Infants' Department, Junior and Infants)	..	..	..	..	..	39,325
Lancashire, Kirkby West: R.C. Primary	..	..	..	..	..	128,480
Leigh: R.C. Secondary Modern	..	..	..	..	..	140,250
Liverpool, Speke: R.C. Secondary (Boys)	..	..	..	..	..	93,500
Liverpool, Speke: R.C. Secondary (Girls)	..	..	..	..	..	93,500
Liverpool, Speke: St. Ambrose R.C. Junior (Instalment Junior Department of Junior and Infants)	..	..	..	..	..	51,392
Wigan: St. Cuthbert's R.C. Junior	..	..	..	..	..	51,392

## MENEVIA

1952-53						£
Flintshire, R.C. Secondary Modern	..	..	..	..	..	123,943
1953-54						
Flintshire, Rhyl R.C. Junior and Infants	..	..	..	..	..	35,371

## MIDDLESBROUGH

1952-53		£	
Middlesbrough: Corpus Christi	...	86,240	195 Ha
Yorks, North Riding, Redcar	...	42,713	195 Ha
1954-55			
Middlesbrough: St. Anthony's Secondary	...	134,250	

## NORTHAMPTON

1954-55		£	
Bucks, Slough: Shaggy Calf Lane Secondary	...	140,250	195 La
Beds, Luton	...	44,968	La
1955-56			
Northamptonshire, Corby: R.C. Primary (four-class instalment of eight-class school)	...	29,887	Bu
Northampton C.B.: Northampton R.C. Secondary	...	78,840	

## NOTTINGHAM

1952-53		£	
Lincs (Kesteven), Grantham St. Mary's (enlargement)	...	11,511	195 Old Bla La
1953-54			
Lincs (Lindsey), Scunthorpe	...	44,615	La
1954-55			
Derby C.B.: Allenton Secondary	...	99,000	La
Lincoln Secondary (instalment)	...	50,000	Ma
Derbyshire, Breadsall	...	44,044	195 Bol Ma
1955-56			
Derbyshire, Hackenthorpe: R.C. Primary (five-class instalment of one-form entry, Junior and Infants)	...	35,332	Ma
Leicester C.B.: Gwendolen Road R.C. Secondary Modern		86,724	Sal
Nottingham C.B., Clifton: Listowel Crescent R.C. Primary		44,044	

## PLYMOUTH

1954-55		£	
Plymouth, Whitleigh Estate	...	45,000	195 Ch Ma

## PORTSMOUTH

1953-54						£
Hants, Gosport: St. Mary's (additions)	..	..	..	..	22,044	
1955-56						
Hants, Havant: Barncroft R.C. Primary	..	..	..	..	44,968	

## SALFORD

1952-53						£
Lancs, Swinton and Pendlebury: Ambrose Barlow Secondary	..	..	..	..	99,788	
Lancs, Stretford: St. Mary's	..	..	..	..	167,670	
Burnley: St. Mary Magdalene's (improvements and repairs)	..	..	..	..	9,436	
1953-54						
Lancs, Worsley: St. Raphael's	..	..	..	..	45,982	
Lancs, Middleton: St. Mary's (first instalment)	..	..	..	..	50,447	
Bolton: English Martyrs' R.C. Secondary (first instalment)	..	..	..	..	115,752	
Manchester: St. John Bosco (first instalment)	..	..	..	..	53,165	
1954-55						
Oldham: Chamber Road Secondary	..	..	..	..	187,000	
Blackburn: St. Joseph's	..	..	..	..	51,392	
Lancs, Middleton: St. Dominic Savio Secondary	..	..	..	..	99,000	
Lancs, Eccles: Peel Green Secondary	..	..	..	..	135,000	
Manchester: Peel Hall Secondary	..	..	..	..	140,250	
1955-56						
Bolton: St. Anne's R.C. Secondary	..	..	..	..	133,200	
Manchester: St. Francis R.C. Secondary	..	..	..	..	94,200	
Manchester: St. Clare's R.C. Secondary	..	..	..	..	93,736	
Salford: St. Albert R.C. Secondary	..	..	..	..	134,970	

## SHREWSBURY

1952-53						£
Cheshire: Bebington Secondary	..	..	..	..	91,871	
Manchester, Wythenshawe: St. Anthony's	..	..	..	..	91,194	
Manchester, Newall Green: St. Paul's Secondary	..	..	..	..	97,644	

SHREWSBURY—*Cont.*

1953-54		£
Birkenhead, Heatley: St. Winefride's Secondary	..	126,773
Stockport: St. Michael's Secondary	..	138,000
1954-55		
Birkenhead, Woodchurch	..	51,392

## SOUTHWARK

1952-53		£
Kent, Mottingham	..	19,362
Kent, Chislehurst and Sidcup Blackfen	..	45,112
Sussex (E.), Hove, Cottesmore: St. Mary's Secondary (enlargement)	..	23,033
Sussex (W.), Crawley: St. Wilfred's Secondary (first instalment)	..	20,577
1953-54		
Kent, Penge: St. Anthony's (extension)	..	9,815
London, Lewisham: St. Theresa's Secondary	..	135,838
Surrey, Wimbledon: Ursuline Convent (additions)	..	9,193
Surrey, Richmond: St. Edward the Confessor Secondary	..	87,326
Croydon, Addington: Good Shepherd	..	44,044
Brighton: St. John the Baptist's Secondary	..	41,259
1954-55		
Kent, Bexley: St. Catherine's Secondary (first instalment)	..	48,400
Hastings: St. Mary, Star of the Sea (first instalment)	..	21,000
Brighton: St. Joseph's (first instalment)	..	21,235
Sussex, Bexhill: St. Richard's Secondary	..	92,000
Sussex, Worthing: Secondary	..	95,000
London, Lambeth: Norwood Secondary	..	142,800
London, Greenwich: Charlton Secondary	..	142,800
Croydon: St. Mary's Secondary	..	99,125
Kent, Dartford: St. Anselm's (first instalment)	..	39,325
Surrey, Walton and Weybridge Secondary (adaptations)	..	12,000
Sussex, Crawley: St. Francis of Assisi (Junior Department)	..	51,392
1955-56		
Kent, Sidcup: R.C. Boys' Grammar	..	112,200
Surrey, Malden and Coombe: R.C. Secondary	..	103,150
Surrey, Surbiton: Tolworth R.C. Primary (four-class extension)	..	13,000
Sussex (W.), Crawley: St. Wilfred's R.C. Secondary (2nd instalment Gymnasium and four classrooms)	..	25,000

SOUTHWARK 1955-56—*Cont.*

		£
London, Wandsworth: La Retraite R.C. Primary	..	46,480
London, Wandsworth: Sacred Heart R.C. Primary (four-class instalment of twelve-class school)	..	31,540
London, Lewisham: Downham R.C. Secondary	..	100,800

The following table gives a summary of the financial position as it affects each diocese in England and Wales:

COST OF CATHOLIC PROJECTS IN 1952-53, 1953-54,  
1954-55 AND 1955-56 BUILDING PROGRAMMES

Diocese	1952-53	1953-54	1954-55	1955-56	Totals
Westminster	225,348	491,135	217,340	307,768	1,241,591
Birmingham	356,075	308,264	289,950	896,974	1,851,263
Brentwood	174,015	168,041	98,118	102,784	542,958
Cardiff	—	—	115,117	95,900	211,017
Clifton	171,028	—	51,392	—	222,420
Hexham and Newcastle	108,751	22,880	135,586	143,525	410,742
Lancaster	99,202	—	278,966	61,006	439,174
Leeds	71,024	32,703	257,968	252,770	614,465
Liverpool	834,409	272,739	802,895	597,839	2,507,882
Menevia	123,943	35,371	—	—	159,314
Middlesbrough	128,953	—	134,250	—	263,203
Northampton	—	—	185,218	108,727	293,945
Nottingham	11,511	44,615	193,044	166,100	415,270
Plymouth	—	—	45,000	—	45,000
Portsmouth	—	22,044	—	44,968	67,012
Salford	276,894	265,346	612,642	456,106	1,610,988
Shrewsbury	280,709	264,773	51,392	—	596,874
Southwark	108,084	327,475	765,077	432,170	1,632,806
Totals	£ 2,969,946	2,255,386	4,233,955	3,666,637	13,125,924

If it is remembered that this total of more than £13,000,000 represents 180 Catholic building projects in England and Wales which have been approved since 1952 and if it is remembered that up to the end of 1951 projects to the value of £3,370,000 had been completed, it will be seen that on completion of the 1955-56 building programme a total of over £16,000,000 will have been expended on the provision of new Catholic schools in England and Wales. The work done on minor projects, on additions and alterations to existing buildings, on direct grant and independent schools has not been taken into consideration. If this is estimated to amount to about £1,000,000, the total

expenditure on Catholic school building up to the completion of the 1955-56 building programme must be in the neighbourhood of £17,000,000.

The Minister of Education, in his speech during the debate on the Address which followed the Queen's speech at the opening of the new session of Parliament last December, spoke of the great challenge which was being made to the Churches in the greater opportunities which would be provided for voluntary schools. He said that he did not doubt that the Churches would welcome this challenge and that Parliament would be astonished by the vigour of their response. The Catholic response, even before the present Minister's challenge, is manifest in all its vigour in the figures which have been set out above. They are a tribute to the Catholic community in this country, priests and laity alike, and are a resounding proof, if proof were needed, of the fundamental importance which Catholics in England and Wales attach to the Catholic education of their children. They are remarkable evidence that we are determined to put into practice the principle that every Catholic child be taught by Catholic teachers in a Catholic school. To carry out this principle has been the object of the generosity and sacrifice hidden behind these figures. But the price is very high.

Making due allowance for Special Agreements and for Ministry of Education grant, it is fair to estimate from the above figures that by the end of 1956 the Catholic community in England and Wales will have had to raise from its own resources about £9,000,000 for school building. This is the figure which, it was estimated in 1943, would suffice to meet all our commitments for reorganization under the proposed Act. We have so far met the cost; but a glance at the Development Plans will show that the job has only just begun.

✠ GEORGE ANDREW  
Bishop of Brentwood

## THE PROBLEM OF CHURCH ART

## A LETTER TO FATHER X

DEAR FATHER X,

You are concerned about the problem of church art and you ask what are my views on the subject. I will gladly do my best to give you some of them, for, believe me, if it is a cause of concern to you on the odd occasions when you have to make some new addition to your church, it is for me an everyday problem.

To begin with—I think it best if we look at the problem from a strictly practical angle, in fact, avoid talking about art at all. It is a specialist's subject and like any other has its own terms of reference which refuse to be fitted into any kind of nutshell. But what really bothers you is how and why it has become a problem at all, and how best to approach it when some kind of approach is necessary. As this involves, if we are to keep to our practical level, a customer/producer—priest/artist relationship (I use the word *customer* rather than patron which implies something different), I must make it quite clear what kind of priest, what kind of artist I have in mind, and beg you to make special note of it. I do *not* refer to the priest who has any special interest or training in aesthetics: he will be familiar with a vast literature and with current learned articles relating to the subject. And I do *not* refer to the artist-producer of any really outlandish form of modern art; I am conscious of a difficulty here, in that anything new tends to get labelled "modern"—but more about that later.

Now to consider the problem. It seems to me that this, in bulk, so to speak, must necessarily and does in practice present itself something like this: the parish priest, Father Y, wishes to acquire a new statue, window, banner or what not: he is himself conscious, or has been told, that the usual repository object is not all it should be, and so he approaches an artist, Mr Z, a competent man who knows his job, it is said. If at this stage they both were to put their dearest wishes into words, their aims would appear almost identical. How does it happen, then,

that with identity of aim, and good will on both sides, somehow the curse of Babel so often manages to obtrude itself? There must have been a difference lurking somewhere in the background and, as, for my part, I believe any such difference to be more imagined than real, it should be possible to arrive at a better understanding.

Let us first of all consider the respective aims of priest and artist; where they agree and where they might possibly part company. If we take as a first aim that the work must be good, contributing something to the beauty of God's House, it is safe to assume complete agreement thus far. Now I think that the next and very proper concern of the priest is that the work shall be in line with the sympathies of his congregation. The artist also hopes that the people will be pleased. Naturally he does; after all it is for him a vital matter of bread and butter.

We need to tread carefully at this second point; for though I am quite convinced of a deep-down agreement, there does appear a slight difference in emphasis which might indicate a superficial split. As a matter of fact we have already struck a very real difficulty. It presents itself something like this. Father Y genuinely wishes to have something better than the usual mass-produced object; but to be *better* it must of necessity be *different*, and both for himself and for his congregation he is, quite understandably, rather nervous of anything different. Mr Z of course knows that it must be different, but for him it is not unfamiliar; he also knows that it would soon become familiar to others. This is no mere assertion, but something which is demonstrably happening every day and everywhere, from speech, art and dress to motor-car design.

It is evident then, though not necessarily formulated, that some difference is involved and that here is a possible ground for disagreement. In so many words it concerns the interpretation, or anticipation of what the people would like; what would be sympathetic to them. I suggest that there are two different interpretations and that it might be very helpful to get them reassessed.

If I start by saying that the artist is, after all, one of the people, you will probably regard the statement as rather naïve; does not everybody know that artists are somewhat separate—

cut off from other folk? There may be some truth in what "everybody knows", but please remember that it is a generalization, that there are varying degrees of cut-off-ness and that many of the differences may be superficial. Does it ever occur to you in this context that the priest is also cut off and separate? Is it not a fact that the clergy are often concerned that the "cloth" constitutes something of a barrier? However that may be, it certainly is true that many people are not "quite themselves"—tend to put on an act in the presence of any kind of uniform. I mention this only to preface a request that you do not too readily assume a monopoly, a complete and inside knowledge of what the people like; that at least you consider the possibility that the artist might know something about it—for undoubtedly it concerns him in a very special way.

I think we are all agreed that some kind of change is desirable; otherwise there would not be a "problem", would there? And what we wish to change is the inferior, standardized article, whether statue, stencil or stained glass, for something more worthy of God's House. But these things have become so familiar that we have become largely "conditioned" by them: how make the transition? And how did the things get there anyway?

Interesting as it might be to enquire into the origins of repository art, it is more important to consider the thing itself. It is of course a product of commercialism, whether in its early and somewhat better, or in its present very debased state, is beside the point. Now it is a notorious fact that commercial concerns generally cater for their customers; otherwise they wouldn't pay. And who in this instance are the chief customers? I fear we must designate the clergy. This would appear a very awkward observation, but I am not going to make the outrageous suggestion that the objects in question are an exact and true reflection of the personal taste of the clergy. I do however think it possible that they might represent the clergy's (mis-)interpretation of the people's taste. After all, that plaster statue, whatever one might think of it, has become familiar and does appear to function as an object of devotion. It would seem almost inevitable that Father Y, not wishing to tamper with the people's devotion in any way, should think something of the

kind necessary, and so perpetuate the style. Certainly he would feel safer in doing so; for to him the artist is an unknown quantity.

You see, Father, I really have the greatest sympathy for Father Y, but he is surely under a misapprehension in this matter of objects of devotion. I mean, his thinking that the devotional is confined to any style, when in fact almost anything, from the crudest image to a Raphael Madonna, can become an object of devotion. A review of the pictures or statues from most of the famous shrines of Europe would certainly prove this to be so. This is something of which the artist is conscious and it is not through any kind of wilful pigheadedness that he refuses to work to a devotional recipe: he knows that good work can never be produced that way, and has a certain integrity to guard, often at the cost of considerable sacrifice—seeing job after job on which he has spent a great deal of time and care come to nothing, because he refuses to veneer his work with counterfeit piety.

Please believe me, Father, that not for one moment am I doubting the piety of those who *use* these so-called pious objects, or even blaming those who make them; they are really made by machine, whether human or mechanical, and one cannot blame a machine. But for a responsible artist the question of intention comes in: he must not purposely or by intention make an inferior (bad) thing, even though it may incidentally produce good results.

We shall not be departing from our practical level if I suggest that this whole question of the possible effects of pseudo-devotional art (including hymns and prayers and furnishings) has not received nearly enough attention. We cannot know the full effect of superficial, dead and unhealthy imagery on people's minds, though no doubt the psychologists could tell us a lot about it, but without expert knowledge or even much imagination it is possible to guess at some of the results.

Take, for instance, those tawdry, effeminate and utterly unreal representations of our Lord, or the glib, artificial sentiment in many of those popular hymns. The child's imagination may well have the power to turn all this dross to gold; who knows? It would be rash to generalize, and possibly some people retain

this magic all their lives. But for many a growing mind the symbols cease to tally; the magic has gone and left, nothing! In this time of disillusionment, when what is behind takes on a hollow, desolate look like a fair-ground on the morning after the fair, the truth may well be jettisoned along with all the sham, resulting in a further sad contribution to the leakage. Apropos of this, and with special reference to furnishings, I wonder to what extent the disproportionate lack of men attending church is aggravated by the excessively old-maidish character which is a feature of many sanctuaries? That front parlour atmosphere: the altar dripping with lace and vases like an unused piano, and bearing no resemblance to the Altar of God; Altar of Sacrifice. This is clearly a case where the symbol does not tally, and it would be strange indeed if some people, more especially men, were not adversely affected by it. You may not be aware of the many serious warnings on this particular aspect of church art which appear from time to time from eminent writers, both clerical and lay. They are growing more insistent and are having some effect, but so far they are only a drop in the ocean.

I hope you have managed to bear with me so far! A lot of words, which yet barely skim the surface of what I take to be a major part of our present problem.

Earlier on I mentioned "Outlandish forms of Art"—that I would make further reference to them. What I want to suggest is that the common fear of being landed with this sort of thing is unnecessary, and also largely imaginary. After all, our Father Y would not be approaching Mr Z had he not already seen the kind of thing produced by him, or been advised about it. And if, when it comes, his work does at first seem unfamiliar—rather different from what had been expected—well, posterity will probably bless Father Y that it is so. He certainly will not earn the thanks of posterity by merely going to the "old shop". And regarding "what might have been expected"—it is important to be realistic about this. For though it might *seem* a good idea to have that, vaguely imagined, nice mixture of Giotto-Angelico-El Greco-Guido Reni-Burne Jones, and all sorts of things which are familiar through reproductions, plus just a touch of "contemporary" to bring it up to date, the fact is that such things are not to be had—at least not in any even remotely decent

form—and if this fact is realized it will save a lot of frustration and crying for the moon. It is not without significance that none of those well-known, familiar works would have existed at all had their makers indulged in any such dubious practice! And as for those seemingly outlandish things—"Modern Art" is a label used indiscriminately to suit people's distastes. In this field it is an extremely ticklish job to pick out the genuine article: ten to one the goats would get in with the sheep, and I don't really see why you should not spare yourself the headache. Perhaps you will say: "But art should not be difficult—everyone should understand it." I can only insist and insist again that this is a fallacy. If it were true how could we have arrived at the present mess? It will not do to blame the artist; because those very things which largely constitute our mess were never produced by artists; and, further, we should be forced into making a serious accusation against the buyers of such things.

Perhaps you are still not convinced? You may even be familiar with that often quoted phrase that "the artist is not a special kind of man but every man is a special kind of artist" and find some justification in it. The saying outlived its usefulness, and is quoted—generally out of its context, merely to make people feel comfortable, somehow in the know about these things. If you would see just how much and how little it means, try looking at it from another angle. "The saint is not a special kind of man, but every man is a special kind of saint": try fitting in the professional footballer, or indeed any professional man. You see it is true as far as it goes, but that is not far; for we know that the saint is one who corresponds and co-operates in a special way with God's grace (isn't he often regarded as a rather queer sort of person: somewhat out of line with our everyday affairs and subject to adverse criticism?). And we know that the footballer has a special aptitude plus a great deal of specialized training. It was unquestionably a good and healthy move on the part of some artists to kick away those polished marble pedestals, but that is no reason for regarding their talent as something to be ashamed of, or for encouraging, on the part of artist or public, that kind of inverted pharisaism which says "thank God that I *am* as the rest of men".

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There is, of course, that other approach which is expressed in the familiar phrase: "I don't know anything about art, but I know what I like," as though there were some kind of unerring instinct applicable to this one particular subject, like bees building honeycombs and that sort of thing. What would be your own reaction to: "Of course I don't know anything about religion, but I know what line of conduct pleases me"?

It might, of course, be nice if everyone understood art. It might be nice if everyone understood moral theology. But the fact is that understanding is confined more or less to each man's own field, and that though there are other ways of approach than by understanding, they are certainly not infallible, and in these matters it is wise to seek advice.

Are we getting away a little from our practical level? I really don't know, for it is difficult to draw the line. But to come right down to earth, there is a point which I would like to mention as being a very common source of trouble. It directly concerns the priest-artist relationship in the initial stages of a possible commission or, more precisely, when a design is submitted.

The artist has been given a subject to be rendered in some specific material and, after due consideration of many things such as the place, the people, the cost—to mention but a few—he has produced his design. Now this bit of paper with lines and colours on it has not come about by some sleight of hand; though artists are popularly supposed to possess some special sort of magic, it is assuredly not of the magic wand variety—and this design has taken much time and hard work, backed by long experience, even though to the inexperienced it may not be "much to look at", may not tell much more about the finished article than the notes for a sermon would tell one who was unfamiliar with both the preacher and the art of preaching. If it were possible to convey a complete and comprehensive image of course the artist would do so; it would save us all a lot of trouble and apprehension. But in the nature of things it is not possible. This thing represents, or should represent, a new creation and does, I fear, like every new creation, require an act of faith. Think what a chance someone takes every time a child is born! What will it grow up like? You see, it is not possible to order either works of art or babies from catalogues,

and rather than underrate that embryonic little design you should treat as suspect the one that can say all it has to say in so small a compass: for, apart from its having little to say, in the majority of cases it is destined to be carried out by "operatives" and will at best result in a slightly superior version of repository art.

A further point about the design is this: when you originally discussed the "subject" with the artist, describing what you would like and all sorts of things about it, he listened, I trust, attentively and has generally made a sincere attempt to carry out your wishes. He may not have succeeded, or he may have excelled, but words and things are very different, and if you do not immediately recognize your own ideas in a different guise, it does not necessarily mean that they have been wilfully ignored. That is rather by the way; what I really wish to say is that it was *your* ideas, not someone else's, on which the artist was working, and that if you have a parochial art critic, genuine or would-be, who is going to judge or advise on the matter it is best to make this clear at the start, otherwise the artist is in the awkward position of not knowing who is directing operations, and will, with some justification, feel that he is being sniped at from cover. Incidentally, one of the chief flaws in the system of Diocesan Advisory Boards adopted by the Church of England is that the artist does not know for whom he is working. There is an impersonal element in committees, and if his design is in any way alive and positive it is bound to meet with some objections; if another artist's design is competent but negative, well, there's nothing to object to, and so it is voted through. This is the "averaging" principle, which has the unfortunate result of excluding, with rare exceptions, the best with the worst. The level may be moderately high but it is a sterile dead-level and without any influx of new blood it will inevitably sink lower.

But returning to our design, and before finally leaving it in your care, may I warn you against any kind of consensus of opinion. This never produces good results—in fact it often leads to a complete deadlock. The reasons for this are various. It might at first sight seem right and proper that the people who are going to use a thing should decide what it is to be like, but

in practice they never do; any more than we decide the shape of the aeroplane we fly in or even the clothes most of us wear. Have you ever noticed that the most expensive, no less than the cheapest, clothes are not fashioned, decided, by the wearer at all; that the people who can afford the best go to those whose taste and professional standing is not to be questioned. The two kinds (of clothes) represent professional "hand made" and professional "machine made", both good in their own way. There is a third kind, in which the wearer exercises the main choice: it is the "home made", the amateur job, and though displaying a wide range of merit it only rarely and by chance produces anything of a high standard. Our problem is not quite so simple but the principle is worth noting.

Naturally a customer, as a person or group of persons, has an obvious right to choose the *kind* of thing he wants: who pays the fiddler calls the tune: but though he can sack the fiddler if he does not like the music, he has no right to impose a style of playing. Anything made to the choice of a person or persons, reflecting their tastes, might be good or it might be bad, but attempting to suit the "people's" taste can only produce a hotch-potch. Not infrequently the term "people" or "the people" represents nothing more than an abstraction. Father Y, already somewhat uncertain and unresolved, unconsciously transmits his doubt to others; it is echoed back in the form of a confirmation and is thus transformed into the "opinion of the people". That is the negative aspect. Fortunately it works the other way too. I say fortunately, because if anything good is to be done there is no other way than for Father Y to shoulder the responsibility himself; to get the best advice available, both at the start and by way of reasonable criticism later and, making an act of faith, abide by it.

Of course there will be mistakes, miscalculations on both sides, and some results will be poor. But they will be compensated by other very good ones, and there will be some hope of moving forward. Father Y will be gratified to find a much more unified support than he had expected; for it happens in any group of people that some have an unformed taste and others a more or less well-developed critical sense. The former, though not able to distinguish good from bad, are open to receive

something better, and should be helped to do so; and the latter will appreciate any move in that direction.

Please do not think that I advocate any uncompromising or intolerant attitude, or imagine that somehow it is possible or even desirable to change things suddenly overnight. As for that particularly gaudy little statue, which somehow couldn't be avoided and which at first sight is really rather a shock . . . well, at least it isn't pretentious and I should not worry unduly about it. For hasn't every mother's cupboard got its collection of souvenir pieces—you know: "Present from such and such a place", not exactly beautiful, but treasured none the less for sentiment's sake? Mother Church is no exception.

But the essence of a good souvenir is that it should be something rather small and unpretentious. When large it becomes a white elephant no longer displayed in the glass-fronted cupboard but rather tucked away under the stairs until the next jumble sale.

To have a few souvenir pieces is, shall we say, in the nature of things. But to have a lot is both vulgar—we must not jib at the word—and disrespectful to our Mother: always to be fobbing her off with ready-mades as though she didn't deserve, or couldn't appreciate, something better.

I fear this is turning into a series of do's and don'ts, and that it is high time to apologize for an extremely dull letter, against which I can only plead a sincere attempt to present the problem, or some part of the problem, as it is.

If I have thrown any bricks, please believe that they are not intentional. One does not spend years of "practice" without acquiring a heap of variously assorted ones, and as I have carefully avoided using them, both because it does no good, and also because you, I know, have your own supply to retaliate with, I trust you will exercise a like restraint.

Yours very sincerely,  
CHARLES BLAKEMAN

P.S.—I find it necessary after all to make some direct reference to art, to avoid a possible misunderstanding of my expression "unreal representations". This is not to be taken as meaning "unnaturalistic representations". In point of fact, the

naturalistic is itself largely unreal, since it aims at illusion, and is a lie to start with. My reference was to superficial, dead imagery. The live image symbolizes in some way, no matter how oblique—the Song of Songs, for instance—some *real* aspect of the thing signified. And the good symbol, whether embodied in art, poem or song, can be appreciated at an indefinite number of levels, by young and old, learned and simple. It has the capacity to unfold and reveal new meanings in line with the growing, unfolding mind. That which reveals itself completely and all at once is superficial: at best it only corresponds to a transitory phase, after which it becomes as dead as a last year's poster. At its worst, and when the transitory, growing-up phase is not accompanied by a proper weaning, it leaves behind a permanent incapacity to digest anything better.

Always it is important not to under-estimate, by levelling down, other people's potentialities: not to insist on an exclusively milk diet all of the time. The homely sermon is good, everyday fare, but notice how people flock to hear the rare, good preacher! All those old truths presented in a new light—it does something for them, takes them "out of themselves", don't they say? We all have a need to be taken out of ourselves sometimes. And this "something" which happens is not synonymous with, nor exactly geared to understanding: perhaps there is altogether too much emphasis on "understanding" nowadays? We can never fully understand the "Our Father" or the "Hail Mary"; that is why they are always new, always unfolding. And in other fields, whether in art, mathematics or falling in love, the way of appreciation is not by understanding, but rather the reverse; we only begin to understand by first of all being in love.

## "FROM THE LAND OF THE BIBLE"

BY the time that these words are in print the archaeological exhibition entitled "From the Land of the Bible", first opened to the public on 26 October, will be in its last week. It will close on 7 January. Since the opening day, when Lord Samuel, first High Commissioner to Palestine under the Mandate, presided over a meeting that listened to H.E. the Ambassador of Israel and Sir Thomas Kendrick, Director of the British Museum, there has been a steady stream of visitors to the Assyrian rooms in the Museum in which the exhibition is temporarily housed. In the first month no less than 18,000 people visited the display, and most of the national newspapers have carried paragraphs or articles on the venture, while one (the *Manchester Guardian*) devoted a leading article to it. So far, the B.B.C. have given four broadcasts about it, three in the Home Service and one in the Light Programme. There has also been a programme on television in the religious hour, and the Gaumont-British news films included the opening meeting, and some shots of the exhibits, in their news-reels early in November. One of the best remarks about it was made by Lord Samuel in his opening address, when he recalled a caricature of two Frenchmen outside an anthropological museum. One of them was boasting that an ancestor of his had held a position in the museum in question. "*Comme gardien?*" enquired the other. "*Non,*" said the proud descendant, "*comme squelette.*"

The excellent *Guide to the Exhibition*, published by the office of the organizers at 13 Mansfield Street, W.1, rightly devotes one of its first pages to the history of "the idea of arranging an exhibition illustrating life and culture in the times of the Bible" and its realization. The first suggestion of such a display was made in Israel in 1950, and received at once the full backing of the Israeli Government, while the financial side of the undertaking was provided by the American Fund for Israel Institutions. After a representative group of original Palestinian antiquities had been assembled, covering the period from the Stone Age to the seventh century of our era, an appeal was

made to a number of public and private collections for the loan of exhibits; "the response," we are informed, "was in almost every case wholehearted." Incidentally, it is one of the defects of the cataloguing system that the provenance of the exhibits is not clearly stated either in the catalogue or on the labels attached to the specimens. A number of institutions and private collections are thanked for their co-operation at pp. 43-4 of the *Guide*, but it seems clear that the Rockefeller Museum, which now lies in the Jordan zone of Jerusalem, and "which houses" (writes *Nagel's Travel Guide to Israel*, at p. 114) "a fabulous collection of archaeological material dug up in Palestine", made no contribution to the show.

After being fully assembled, the loan exhibits from Israel were shipped to New York City, and there, together with the material from abroad, displayed in eight halls of the Metropolitan Museum of Art, from June until November 1953. Later the exhibits were on show in Washington during January 1954, and in Baltimore from February until March. From June till September they were on view at the Municipal Museum at The Hague.

Although there is nowhere any announcement about a reduction in size, it can scarcely be doubted that the London version of "From the Land of the Bible" is on a smaller scale than the one which filled eight halls of the New York Museum of Art. The present show is really a small and compact one, which can be seen superficially in an hour or so. The objects, for the most part quite small, are well displayed in neat, brightly lighted cases set in the walls, with descriptive matter on sheets attached to the sides of the cases. At the entrance to the exhibition proper there are, on either side, a series of twenty beautiful transparencies in colour showing some of the loveliest scenes in the Holy Land, and further on, towards the exit, two enormous panoramic photographs of Jerusalem provide a welcome contact with the most important city in the Land.

Something may here be said about the introductory matter in the *Guide*, all of which is written by experts. Professor Samuel H. Hooke draws upon his vast knowledge of Palestinian archaeology and exploration to describe the work done in the last century, with special reference to British archaeologists: "We

cannot do more than mention the admirable work of the Dominican School at Jerusalem, coupled with the names of Vincent and Abel" (p. 6). Following this comes an article entitled "From the Land of the Bible", by Dr Penuel P. Kahane, a Jewish scholar, who explains the purpose and significance of the exhibition as "part of the fruits of generations of research into Biblical archaeology and history by scholars of all nations". He stresses the point that "the Bible itself is the most indispensable guide-book to the Exhibition (as it is to the Holy Land); it supplies the cultural, historical, and religious framework to the things we see". He reminds us that it is not always fair to compare adversely the objects from ancient Palestine with those found in such abundance in Egypt, Mesopotamia or Greece, since the prohibition of graven images by the Mosaic law necessarily affected the plastic and spectacular arts and crafts. "Thus the people's culture is more truly and fully expressed in the Bible than in any of the works of men's hands" (p. 10).

There are not many objects belonging to the three main phases of Palestinian prehistory, but these include an immense elephant tusk and a tooth from the earliest period (500,000-230,000 B.C.); the skull of one of the fourteen "Mount Carmel" men who are grouped, anthropologically, between Neanderthal man and *homo sapiens*, from the middle period; and from the third period (7500-3000 B.C.) one of the earliest pots known, a model of a house belonging to the Copper-Stone Age, and two fertility goddesses moulded from terra-cotta (pp. 24 and 31; illustrations, p. 45). To this same period have been assigned the plastered skulls from Jericho, found by Miss Kathleen Kenyon's excavations in a Neolithic pre-pottery level.<sup>1</sup> One of the skulls, with plaster moulding over the bone, and segments of shells in place of eyes, has been loaned to the present exhibition.

The bulk of the exhibits, as might be expected in a show that is primarily biblical or closely related to the Bible, comes from the successive periods in the forty centuries or so that separate the Patriarchal Age of the Bible from our own. That Age is in correspondence with what archaeologists style the Middle Bronze Age, "though" (as Professor Albright reminds us) "it is

<sup>1</sup> For the report on these skulls, cf. *Illustrated London News*, 17 October 1953.

not yet possible to date the migration of Abram from Mesopotamia or of Jacob into Egypt precisely".<sup>1</sup> Here, as Dr Kahane remarks (*Guide*, p. 11), "the exhibits—pottery jug, alabaster vase, or basalt mortar—clearly indicate a comparatively advanced civilization in Palestine between the eighteenth and sixteenth centuries B.C." Not many of the exhibits, apart from the pottery, throw any great light upon the Age of the Patriarchs, but one may still admire the beauty of the Tell el-Yahudieh flasks, excavated respectively at Affuleh and Megiddo, and here described somewhat tentatively as perfume bottles (*Guide*, p. 31; illustrations, p. 47). With these may be grouped some bronze utensils of the time of the Hyksos, notably a bridle-bit, which recalls the success of these people in the use of the war-chariot for overrunning Egypt and Palestine.

With this period also is to be associated the invention of the linear alphabet, and the exhibition is fortunately able to include a proto-Sinaitic sphinx, found at Serabit el-Khadem in the Sinai peninsula, which bears on its breast three signs in a pictorial script that puzzled epigraphists for nearly half a century. The final decipherment of the script was not achieved until 1948, when "a University of California expedition discovered clues which made successful decipherment possible".<sup>2</sup>

To the Late Canaanite period belong such characteristic exhibits as the Megiddo vase with its paintings of a palm tree, goats and birds; the bronze three-pronged fork which may help to illustrate the story of Heli's sons in I Kings ii, 13-14; and various figurines of Baalim in bronze or pottery, including the Reshef relief with its inscription: "Reshef, god of the wind, the Great One, may he give you light and life every day!" and the North-Syrian bronze figure of a divinity who might be aptly described as "The Thin Man"! (*Guide*, p. 33; illustrations, p. 51.)

The Israelite or Iron Age, which covers the three hundred years from the time of the Judges to the end of the united kingdom, shows in some exhibits the remarkable development from a simple peasant culture to the more refined civilization of David and Solomon. But perhaps the most interesting exhibit of this

<sup>1</sup> *The Archaeology of Palestine* (Pelican Books), revised edition (1954), p. 83.

<sup>2</sup> Albright, op. cit., p. 189. Cf. *Guide*, p. 32; illustration, p. 48.

Age is the anthropoid coffin lid from Lachish (Tell ed-Duweir) which testifies to the Egyptian custom of burying the dead in pottery sarcophagi, combining a mummy-case with a coffin. The features shown on the lid are those of a male with a small pointed beard, the hands resting on the breast.

Later still are the four-horned altar from Shechem (ninth century) which recalls the clinging to the horns of the altar mentioned in III Kings i, 50, and the ivories from Samaria, found within the enclosures of the royal palace of the Northern Kingdom by the joint expedition of 1931-35. These latter are so lovely that one may regret the inability of the committee to secure a colour-photograph of some of them for inclusion in the *Guide*.

One of the show-cases contains two examples with translations of the famous Lachish letters, discovered by the Wellcome-Marston expedition of 1935-38. As is well known, these letters were found in the former guardroom of the city gate, date from 586 B.C., and are in the main an exchange of notes between the Governor of Lachish and a certain Hosha'yahu, commander of an outpost. They were written on potsherds with pen and ink in the ancient Hebrew script.

Perhaps the most sensational of the exhibits is in the case containing fragments of three of the Dead Sea scrolls. These include part of the Thanksgiving Psalm scroll, the Battle between the Sons of Light and the Sons of Darkness, and, more important than all the rest, the oldest manuscript of the Book of Isaías, represented here by the chapters lii-lix, in which the well-known lines occur: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . ." (lii, 7) as also the fourth 'servant' song.

There are many other things of note to be seen in this exhibition, and it has been possible to mention only a few select items, most of them belonging to the earlier periods. Those who intend to visit this admirable display might well obtain a copy of *Israel Life and Letters* for May-June 1953,<sup>1</sup> which contains many important articles on the original American showing.

JOHN M. T. BARTON

<sup>1</sup> Published by American Fund for Israel Institutions, 267 West 71st Street, New York, 23.

## NOTES ON RECENT WORK

## HOLY SCRIPTURE

Two events of some interest may well be mentioned in this place, since both occurred in the interval of time since the last set of notes was printed. There was, first, a pilgrimage to the holy places of Palestine, of the sort that occurred in February 1924 and at other dates before the outbreak of the Second World War, but had not been repeated since 1939. At the present moment, the most convenient way of reaching Palestine, whether one is going to Israel or to Jordan, is by air. This costs something over £120 for the double journey and involves a flight of about fourteen hours. Alternatively, one may go by sea, in great comfort or in comparative discomfort, but it is difficult to manage the journey in either direction in less than a week. In the present instance, the party of fifty pilgrims, led by Father Cyril Plummer of Uckfield, left London on Friday, 23 July, and took ship at Genoa on the following day. The *Enotria* (one of the motor-boats of the Italian "Adriatica" line) called at Naples and Alexandria on the way to Beirut, and the pilgrims were able to spend a few hours ashore at each port of call. At Beirut, reached on 29 July, only about two hours were spent in that noisy and sun-blistered city, and these hours were entirely employed in passing through the Lebanese customs. The journey by car to Damascus was a delightful experience, since it meant a climb from the heat of the coastal plain to the coolness of the Lebanon range, a passage across the Beqaa, and an arrival, when night was falling, in the "city of the Damascenes". Visits to the great mosque and the other sights occupied the intervening day (Friday, 30 July); on the 31st we motored to Amman, the capital of Jordan, passing across the Hauran and through Deraa (scene of the "hideous manhandling" of Lawrence of Arabia that he describes so vividly in chapter 80 of *The Seven Pillars of Wisdom*); and so, on 1 August, to Jerusalem, by way of Es-Salt, the Jordan valley and Jericho. We spent just a fortnight in Jerusalem, seeing all the chief wonders (including Bethlehem, Jacob's Well, and the Dead Sea); entered the

Israelite part of Jerusalem on 15 August, went northwards to Galilee that afternoon, and, after a full day at Nazareth, spent the morning of the 17th at the Lake of Galilee, and, later in the day, after a visit to Mount Carmel, took ship again from Haifa for Naples, by way of Cyprus and Athens. Two days (23-24 August) were passed in Rome, on the 25th we took the Paris train, and on Thursday, 26 August, we arrived back in England, after an absence of just under five weeks.

By comparison with the very expensive air-travel our pilgrimage was remarkably cheap and satisfying. The basic price of £120 covered almost everything, apart from a quite small sum for journeys in the Holy Land by bus, and, at the Casa Nova in Jerusalem, we were even provided at meals with a generous quantity of excellent wine. We were able to see something of nine different countries, distributed over three continents, and to bring back many first-hand and quite imperishable memories of the Holy Land, Egypt, Lebanon, Syria, Jordan, and Israel. It seems possible that, on some future occasion, Father Plummer will lead another pilgrimage, which may vary the procedure a trifle by devoting rather more time to Galilee and rather less to Judea.

The other recent event that deserves mention was the sixth series of the "Journées Bibliques de Louvain" held at the Collège du Pape under the presidency of Canon G. Ryckmans, the eminent authority on South Arabia. The session lasted from 7-9 September, and those present included, for the first time, a substantial contingent of British members of the Society for Old Testament Study. Among the papers read may be mentioned one by the president on ancient Arabia and the Old Testament; Professor A. Guillaume's "L'apport de la langue arabe à l'interprétation de l'Ancien Testament"; Professor R. de Langhe's "La Bible et la littérature ougaritienne"; Professor H. H. Rowley's "Sanballat et le Temple samaritain"; Mgr E. Kissane's "Milk and honey in the Old Testament"; and Professor A. Parrot's "Mari et l'Ancien Testament". The third day of the meeting was devoted to a "séance académique" and a luncheon, both in honour of Mgr Lucien Cerfaux, who is retiring from the New Testament chair in the university. On this occasion Canon Nassaux talked about Mgr Cerfaux's work

at Tournai, Professor A. Descamps of Louvain spoke of the University professoriate, and shorter tributes were paid by Père Levie, S.J., and the *rector magnificus* (Mgr Van Waeyenbergh) in French, by Professor Grossouw of Nijmegen in Dutch, and by the present writer in English.

At the luncheon there were more speeches, one or two after every course, and the day ended with the showing of a glorious colour-film of Palestine, taken in April of last year. The British contingent expressed its thanks through Professor Guillaume for an academic meeting that, unlike some, was genuinely without tears, and for most kind hospitality offered by Canon J. Coppens, rector of the Collège du Pape.

It is now nearly thirty years since the first appearance of *Enchiridion Biblicum: Documenta ecclesiastica Sacram Scripturam spectantia, auctoritate Pontificiae Commissionis de re biblica*, in the later months of 1927. It was a very handy collection of all the chief documents, ranging from the Muratorian fragment to the latest decree (26 February 1927) about the conditions affecting the doctorate in Holy Scripture. Now, twenty-seven years later, comes the *editio secunda aucta et recognita*, which differs notably in its form and typography, while remaining, apart from certain additions, largely unchanged in its contents.<sup>1</sup> The preface to this second edition explains that the size of the book has been reduced for the sake of its readers' convenience, that the paper is of higher quality, and that the type is more elegant and somewhat thicker. But the order of the documents, the reasons dictating their selection, and the manner of setting them out have remained much the same as in the earlier edition. It has been the chief aim of the compilers to include all documents issued between 1927 and the present time either by the Commission itself or by other authorities that can claim to speak in the name of the ecclesiastical *magisterium*. Certain ancient writings that seem to be of special importance (e.g. the Catechism of St Cyril of Jerusalem, nn. 8–10; St Athanasius's 39th letter, nn. 14–15; and St Leo the Great's letter to Turribius, nn. 23–24) are here inserted for the first time. The revised *ratio periclitandae doctrinae in Sacra Scriptura*, which now mercifully divides

<sup>1</sup> Rome, Editiones Comm. A. Arnodo, Via Palombella, 24–25. Pp. xv + 279. Price not stated.

between two separate examinations the immense programme for the licentiate in Scripture, is here printed as an appendix (nn. 622-36). There are no less than twelve new entries covering the reign of his present Holiness, and these range from the letter to the Italian Ordinaries dated 20 August 1941 to the Commission's declaration concerning Dr Bernhard Bonkamp's volume *Die Psalmen*, dated 9 June, 1953. Among other documents here included are the apostolic letter on the use of the new Psalter (24 March 1945), Père Vosté's letter to Cardinal Suhard, of 16 January 1948, and the instruction on the teaching of Scripture in seminaries and religious houses (13 May 1950). Needless to say, a document such as the great encyclical *Divino afflante Spiritu* is here printed in its entirety.

The year 1954 saw a welcome addition to the ever-growing number of translations of the Bible, in part or as a whole. It is *The New Testament rendered from the original Greek with explanatory notes*,<sup>1</sup> and is the work of two American scholars, both, alas, deceased. The four Gospels were translated by Father James Kleist, S.J., and the remaining New Testament books by one who is affectionately remembered by graduates of the Angelico who took their degrees between 1922 and 1924, Father Joseph Lilly, C.M., late assistant professor of New Testament exegesis in the Catholic University of America. The new version lays claim to various advantages that distinguish it from some or all of its predecessors. It is said to translate the original Greek into popular English, of a sort that will be fully understood by modern Americans, and to be more accurate than other English versions in capturing delicate shades of meaning. It eliminates the linguistic deficiencies of the Vulgate, removes archaisms and so-called "Biblical" words, and makes the New Testament read, so far as possible, as if it had been originally written in "American English". These rather exalted claims may strike some readers as a trifle excessive. It is, for example, by no means certain that the "modern rendering of individual words" is invariably an improvement. Is "legal expert" really better than "lawyer", or "manager" than "steward", or "hired men" than "hirelings"? Again, the prologue to St John's Gospel

<sup>1</sup> Milwaukee: The Bruce Publishing Company, 1954. Pp. xii + 690. Price 5 dollars.

begins in the new version: "When time began, the Word was there, and the Word was face to face with God, and the Word was God. This Word, when time began, was face to face with God." It is difficult to see that this is better than the French version of Père Mollat in the *Bible de Jérusalem*: "Au commencement le Verbe était, and le Verbe était avec Dieu, et le Verbe était Dieu; il était au commencement avec Dieu." At times, also, it may be thought that there is a certain dullness and formality about the new rendering, as in a famous verse of the Epistle to the Hebrews (viii, 6) here translated: "But now he has obtained a superior priestly function, inasmuch as he is mediator of a more excellent covenant, enacted on the basis of more excellent promises." This, to one reader at least, is a mouthful of heavy words, and here the rendering seems to be less attractive than that of another American version (Father F. A. Spencer, O.P.'s, *The New Testament of our Lord and Savior Jesus Christ*; Macmillan, 1937): "But as it is, He has attained a ministry far more excellent, in so far as He is the Mediator of a better covenant, which has been enacted upon better promises." On the other hand, it is easy to find passages that more than fulfil the translators' noble intentions. A good example might be the eighth chapter of the Epistle to the Romans, even if "the norm of action of the spiritually minded" is not a happy rendering of part of verse 2. Perhaps it should be mentioned, in conclusion, that this is not a pocket edition, but a medium octavo, printed in large and clear type, and weighing just under two pounds.

Mgr Edward Kissane, the President of St Patrick's College, Maynooth, has now seen through the press the final volume of *The Book of Psalms. Volume II: LXXIII-CL*, which has been eagerly awaited for some months.<sup>1</sup> All the general introductory matter is contained in the first volume, published last year, and the manner of treatment is already familiar to those who have used the author's earlier commentaries on Job and Isaias. First, the subject of the psalm is stated; then there is a brief note on the structure. There follows a summary of the contents, and a date is assigned. Then comes a translation of the psalm, based on a conservatively emended Hebrew text, and, last of all, after

<sup>1</sup> Browne & Nolan, Dublin, 1954. Pp. vi + 336. Price 30s. net.

some critical notes that explain the textual corrections with some use of the Hebrew characters, a reasonably full commentary. Attention is frequently drawn to the readings of the new Roman Psalter (abbreviated as N.P.) and reasons are given for accepting or rejecting these readings. Mgr Kissane is, most understandably, against excessive or reckless textual correction, of which a famous Protestant scholar said some years ago in a stimulating lecture: "The trouble is that correcting the text in this way is far, far too easy!" So, for example, apropos of Psalm lxxxiv (Vg. lxxxiii), v. 7, two unfortunate examples are given of rather desperate attempts to discover a "pilgrim" motive in the psalm, which is frequently regarded as one of the gradual psalms, describing the joy of going up to the temple in Jerusalem. In Mgr Kissane's submission no reference to a pilgrimage is discoverable, since the temple no longer exists; the alleged account of a pilgrimage is "merely a figurative description of Israel's present distress in comparison with the prosperity of the future, which is described in the corresponding figure of a fertile land watered by abundant rain" (p. 66). Verse 7 is held to read:

Though they are passing through the arid valley,  
He will make it like Eden.  
Yea, the latter rain will clothe it with blessings.

Many of Mgr Kissane's readers will be tempted to turn to Psalm cx (Vg. cix) to discover what rendering is given of the celebrated verse 3. Here it is:

With thee was princely rank in the day of thy birth,  
In the holy mountains;  
From the womb princely state was thine,  
From the night thou wert begotten.

The chief dispute is about the third and fourth members of the verse, which are translated in the new Latin Psalter: *Ante luciferum, tanquam rorem, genui te.* Mgr Kissane rejects the reading "before the dawn", which ignores the fact that "before the dawn" of the Greek is the Hebrew "dawn" with different

pointing (*mishshahār* for *mishhār*). In any event, he judges that as *mishhār* occurs only here, it is probably suspect, and that the text originally read *mistrāh* (in the sense of "dominion" or "princely power"). If this is so, the word forms a perfect parallel to "princely state" in the first part of the verse. As regards the "dew (of youth)" there is no parallel to it in Old Testament usage, and the author can only suggest that two letters have been omitted by haplography, and that the original text read: "From the night of thy being begotten" (*millēl nulladtekā*). These examples will suffice to justify in some measure the publishers' claim that: "No difficulty is shirked, and in most cases it will be found that a fresh point of view or even a new solution is presented to the student." It is quite certain that every student of the Psalter should be encouraged to use, and if possible to possess these volumes, which are so full of mature reflection and learning. It may be regretted that neither Mgr Kissane's work nor any other recent book on the Psalms appears to give help with regard to the liturgical use of any particular psalm or to its use throughout the Christian centuries. The latter aspect was well treated by R. E. Prothero (later Lord Ernle) in *The Psalms in Human Life*, published in 1903, but, seemingly, no longer in print.

The second volume of Mgr Knox's *A New Testament Commentary for English Readers: II. The Acts of the Apostles; St Paul's Letters to the Churches*<sup>1</sup> is especially welcome to those of us who have read his earlier *Epistles and Gospels for Sundays and Holidays*, and are anxious to have a more continuous study of St Paul's Epistles. We are warned from the start that: "These notes are not meant to be exhaustive; they illustrate only those passages whose meaning is disputed, and those which the ordinary reader is apt to find obscure or unexpected." Yet, even though the commentary must be compressed and, to some degree, selective, there is ample proof that what was written by the *Manchester Guardian* reviewer about the first volume on the Gospels applies to the present volume: "There is a vast amount of close observation and acute thinking behind these explanations." It is not easy to point to chapters that are specially significant, but a personal choice might be Romans viii, I Corinthians xi, and

<sup>1</sup> Burns Oates, 1954. Pp. ix + 322. Price 18s.

Galatians iii. In regard to II Corinthians iii, 17 (on which there was a somewhat despairing note in the Knox New Testament), one may welcome a clear and, as it seems, definitive interpretation here: "Jesus Christ is (not the Holy Spirit, but) himself the life-giving spirit which underlies the death-bringing letter of the law; he is . . . that fulfilment to which, under its veil, the Law obscurely pointed" (p. 184). A third volume will supply comments to the New Testament books from the Pastoral Epistles to the Apocalypse of St John.

JOHN M. T. BARTON

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### QUESTIONS AND ANSWERS

#### MATRIMONIAL NULLITY—PLEA OF GOOD FAITH IN REGARD TO THE CAUSE

A non-Catholic obtained leave from the Holy Office to impugn the validity of his marriage before a diocesan tribunal. When, however, he entered his plea of nullity on the ground that he had completely excluded the *bonum proli*s from the object of his matrimonial consent, the tribunal adjudged him to be estopped, as being himself the culpable cause of the alleged nullity. To this he replied that, in common with many non-Catholics, he saw nothing wrong in such a limitation of consent. May the tribunal take him at his word and deem him qualified to act as plaintiff? (X.)

#### REPLY

*Instr. S.C. Sacr., Provida Mater*, 15 August 1936, art. 37, §1:  
"Coniux inhabilis est ad accusandum matrimonium, si fuit ipse

causa culpabilis sive impedimenti sive nullitatis matrimonii” (cf. canon 1971, §1).

Code Commission, 27 July 1942 (*A.A.S.*, 1942, XXXVI, p. 241) : “Utrum, secundum can. 1971, §1, 1°, et responsum diei 17 iulii 1933 ad II, inhabilis ad accusandum matrimonium habendus sit tantum coniux, qui sive impedimenti sive nullitatis matrimonii causa fuit et directa et dolosa, an etiam coniux qui impedimenti vel nullitatis matrimonii causa exstitit vel indirecta vel doli expers. R. Affirmative ad primam partem, negative ad secundam.”

The Holy Office, in dispensing the petitioner from the law which prevents non-Catholics from acting as plaintiffs in matrimonial cases,<sup>1</sup> must, unless the contrary were expressly stated in the rescript, be presumed to have required that he be in other respects qualified to enter a plea of nullity. The tribunal acted rightly, therefore, in questioning his capacity on the further ground that he was, by his own admission, the cause (*and prima facie* the culpable cause) of the alleged nullity, and therefore estopped by article 37 of *Provida Mater*. It is true that, according to the above-quoted reply of the Code Commission, his culpability must be “directa et dolosa”, but he had at least externally broken the law, and “posita externa legis violatione, dolus in foro externo presumitur, donec contrarium probetur” (canon 2200, §2).

It follows from this same canon that the tribunal cannot simply accept his word for it that he was not internally guilty of causing the nullity of his marriage, because assertion is not proof, and “onus probandi incumbit ei qui asserit” (canon 1748, §1). The truth or falsity of his claim must therefore first be settled in a preliminary incidental case, conducted according to the provisions of articles 187-95 of *Provida Mater*. It is for him to satisfy the tribunal, in this incidental question, that, even though he deliberately excluded the *bonum prolis* from his matrimonial consent and thereby directly caused the alleged nullity, he lacked the degree of knowledge required to make this exclusion “dolosa”, i.e. a formally grave sin; for, as the Sacred Roman Rota observed in settling a similar question, “abest dolus si habeatur ex parte intellectus talis defectus cogni-

<sup>1</sup> *Provida Mater*, art. 35, §3.

tionis . . . qui culpae theologicae gravi locum non relinquat" (cfr. canon 2200).<sup>1</sup>

As a general rule, ignorance of the grave precepts of the natural moral law cannot easily be admitted; but, in this particular matter, the minds of non-Catholics have been so confused by pagan propaganda and even by the conflicting pronouncements of Protestant clergymen, that some measure of invincible ignorance regarding the primary object and use of marriage is not only possible but probable. If, in the present instance, the evidence advanced by the petitioner warrants a reasonable doubt as to whether he was guilty of formally grave sin in excluding the *bonum proli*, he must be given the benefit of the doubt. In the words of the above-quoted judgement of the Rota, "ubi de causa nullitatis directa et dolosa certo, omnibus consideratis, non constat, pro inhabilitate coniugis ad accusandum dicere neque possumus neque expedit".<sup>2</sup> If the tribunal should decide that he is debarred, he can denounce his marriage to the Ordinary of the competent tribunal (art. 36, §4), but the Ordinary is not bound, and indeed not allowed, to impugn the marriage through his *promotor iustitiae*, unless he is satisfied that the public good requires it (art. 38, §2).

#### DISPENSATION FROM UNCONSUMMATED MARRIAGE— EFFECT OF LATER CIVIL UNION

A woman wishes to petition for a dispensation from a *matrimonium ratum non-consummatum*. Apart from the destruction of physical evidence, does the fact that she has contracted a fresh civil union hinder her petition or make it unacceptable to the Holy See? (X)

#### REPLY

To answer this question with complete assurance, one would need to have an inside knowledge of the workings of the Sacred

<sup>1</sup> *S.R.R.*, c. Felici, Neo-Eboracen., *Incidentis: reiectionis libelli*, 30 May 1949; quoted in *Monitor Ecclesiasticus*, 1951, fasc. 2, p. 275.

<sup>2</sup> *Loc. cit.*, p. 276.

Congregation of the Sacraments which acts for the Holy Father in this matter; but, as far as we are aware, the fact that the petitioner has contracted a fresh civil union since the breakdown of her allegedly unconsummated marriage does not in itself hinder the granting of her petition for the administrative examination of her claim by an ecclesiastical tribunal. Indeed, the difficult and morally dangerous situation in which, admittedly by her own fault, she is now placed, may itself provide a motivating cause for the merciful intervention of the Holy See.

As the decree of the Congregation of the Sacraments, *Catholica Doctrina*, 7 May 1923, observes, "in order that the Holy See may grant this dispensation, two facts must certainly be proved: that the marriage was really not consummated, and that there is a just cause for granting the dispensation".<sup>1</sup> Now, although the virtuous life and continence of a petitioner may be advanced as a reason in his or her favour, dispensations of this kind are not commonly granted primarily as rewards of virtue. Since the contract, though not yet indissolubly sealed by consummation, is nevertheless valid, the Holy See is reluctant to dispense from it, except for the good of souls. Hence, the law insists that, in the first place, every effort be made to reconcile the parties, "unless the circumstances of the case and of the persons indicate that an effort of this kind is utterly useless".<sup>2</sup> In practice, therefore, the just cause "will usually be found in the impossibility of reconciling the parties, arising from a state of enmity or lack of love between them, often explainable through the inability of either to render the rights of marriage, or from other facts. However, this impossibility of reconciliation, since it can be remedied through a decree of separation, might not be deemed in itself sufficient. It would become a sufficient cause when, as usually happens, it is associated with a desire to contract another marriage, the need of convalidating an attempted civil marriage, or the general danger of incontinence."<sup>3</sup>

<sup>1</sup> Bouscaren, *Canon Law Digest*, I, p. 764.

<sup>2</sup> *Catholica Doctrina*, Rule 10.

<sup>3</sup> Hickey, *The Jurist*, I, 1941, pp. 213-14; quoted from Doheny, *Canonical Procedure in Matrimonial Cases (Informal)*, p. 197.

COMMUNICATED FACULTY TO HEAR A PRIEST'S  
CONFESSiON

Is it true that, by virtue of a recent privilege granted by the Holy See, any priest can communicate to any other priest anywhere, *per modum actus*, jurisdiction to hear his confession, provided that the confessor is approved as such by some local Ordinary, even though not by the Ordinary of the place where the confession is heard? (M.)

REPLY

Canon 874, §1: "Iurisdictionem delegatam ad recipiendas confessiones quorumlibet sive saecularium sive religiosorum confert sacerdotibus tum saecularibus tum religiosis etiam exemptis Ordinarius loci in quo confessiones excipiuntur; sacerdotes autem religiosi eadem ne utantur sine licentia saltem praesumpta sui Superioris, firmo tamen praescripto can. 519."

Canon 875, §1: "In religione clericali exempta ad recipiendas confessiones professorum, novitiorum aliorumve de quibus in can. 514, §1, iurisdictionem delegatam confert quoque proprius eorundem Superior, ad normam constitutionum; cui fas est eam concedere etiam sacerdotibus e clero saeculari aut aliis religionis."

Whatever may be the origin of this rumour, which has reached us from more than one source, it has, as far as we can discover, no foundation whatsoever. Needless to say, the Holy See could grant a privilege of the kind mentioned by our questioner, and indeed, since many local Ordinaries have found it advisable to empower their clergy to communicate delegated jurisdiction of this kind within the limits of their respective dioceses, it is not improbable that the Holy See may one day see fit to make a similar provision with universal effect. But, if and when it does, it will promulgate its decision in the *Acta Apostolicae Sedis*, because a *privilegium commune* such as this would be, is equivalently a law; and so far there has been no mention

of any such concession either in that official organ, or in any periodical that we have examined.

Since an opinion which has no foundation, other than an unverifiable rumour, cannot be the basis of a positive and probable doubt such as is required for supplied jurisdiction by canon 209, the Church will not supply jurisdiction to a priest who hears another priest's confession merely on the strength of this supposedly communicated faculty. Unless, therefore, the confessor happens to have jurisdiction from the law itself, i.e. from canon 882 (danger of death), or from canon 883 (sea and air travel),<sup>1</sup> or the penitent has been empowered by his Ordinary to communicate the necessary faculty to the confessor, who proceeds to use it *within the territory of the grantor*, the absolution is invalid. "Those who have ordinary power of absolving can absolve their own subjects anywhere in the world" (canon 881, §2), but delegated power cannot be validly used outside the territory to which the jurisdiction of the delegating authority is limited. Hence, even if an Ordinary should omit to insert a clause to this effect in the act by which he empowers his clergy to communicate delegated jurisdiction in certain circumstances, it must be understood as so limited.

#### THE "PETRINE PRIVILEGE" REGARDING THE MARRIAGE BOND

I have heard mention of a "Petrine Privilege" in connexion with marriage. To what precisely does it refer? (T. C.)

#### REPLY

None of the treatises on marriage which we have consulted, admittedly in summary fashion, appears to use this term, but presumably it refers to the papal power of dissolving, in favour

<sup>1</sup> By a *Motu Proprio* of Pius XII, 16 December 1947, the faculties granted to sea travellers by canon 883 were extended, "consentaneis quidem clausulis", to air travellers. Cf. THE CLERGY REVIEW, November 1948, p. 344.

of the faith, *matrimonia non rata* to which the Pauline Privilege is not properly applicable.

The only kind of marriage which the Code of Canon Law declares to be absolutely indissoluble by any human power (the Pope's included), or by any cause other than death, is the *matrimonium validum ratum et consummatum*, i.e. validly contracted between two baptized persons—and therefore a sacrament (canon 1012, §1)—and subsequently consummated (canon 1118); because only a marriage of this kind measures up to the Pauline analogy of the indissoluble union of Christ with His Church.<sup>1</sup> Provision is made, in canon 1119, for the dissolution of an unconsummated *matrimonium ratum*, either by solemn religious profession, or by special dispensation from the Apostolic See. As to a *matrimonium legitimum*, i.e. a marriage validly contracted between two infidels, it is certain that, once either of the parties has become a subject of the Church by baptism, the Holy Father can dissolve it in favour of the Faith by his apostolic authority, even when one or other of the conditions necessary for the application of the Pauline Privilege is not fulfilled. He can do so, indeed, even after both parties have received baptism and their union has thereby become a sacramental *matrimonium ratum*, provided that it has not been consummated after the baptism of the second party.

Since the sixteenth century, when the evangelization of pagan lands was resumed with greater energy, the Pope has exercised this apostolic power through the medium of three constitutions which, given certain conditions, allow a convert from infidelity to contract a new marriage, and attach to it the effect of dissolving the bond contracted in infidelity (canon 1126), and this, as in the use of the Pauline Privilege, without the need of recourse to the Holy See. Originally, these three constitutions, *Altitudo* of Paul III, 1 June 1537, *Romani Pontificis* of St Pius V, 2 August 1571, and *Populis* of Gregory XIII, 25 January 1585, were applicable only to certain missionary countries, where polygamy, simultaneous or successive, was rife; but, perhaps because successive polygamy is no longer peculiar to pagan countries, the Code of Canon Law extended them

<sup>1</sup> Ephesians v, 32.

"to other regions also in the same circumstances" (canon 1125).<sup>1</sup>

More recently, as in the Helena (Montana) case, 5 November 1924,<sup>2</sup> the Holy Father has used his apostolic authority to dissolve, likewise in favour of the Faith, certain marriages contracted between baptized non-Catholics and infidels. It is possible that the term "Petrine Privilege" has been coined to denote more particularly these latter cases. If so, it would be wrong to conclude that they differ substantially from those covered by canon 1125; because the infidelity of the one partner prevents such marriages from being a sacrament for either, and therefore they have no greater intrinsic firmness than marriages of infidels. The only difference is in the manner in which the Holy Father exercises his apostolic authority, namely, that every case of this latter kind must be submitted to him, through the Holy Office, for direct judgement.<sup>3</sup>

L. L. McR.

#### OFFERTORY PROCESSION

May those who are to communicate at Mass bring up the hosts to be consecrated for their Communion at the Offertory of the Mass and present them to the celebrant? This practice marks their close union with the sacrifice. It seems to be commended by the Pope in *Mediator Dei* (§94), and Father O'Connell in his *Celebration of Mass* (I, p. 233) says that Mass may be interrupted "at the Offertory to receive the offerings of the faithful, where this is customary". (K. F. McM.)

<sup>1</sup> These three constitutions are reproduced in the appendix to the Code as documents VI, VII, VIII. For commentaries on them, cf. De Reeper, *A Missionary Companion*, pp. 89 ff.; Woods, *The Constitutions of Canon 1125*; Bouscaren-Ellis, *Canon Law*, pp. 613 ff.; Doheny, *Canonical Procedure in Matrimonial Cases (Informal)*, pp. 549 ff. Doheny stresses and explains their practical import in countries such as the U.S.A., where more than half the population is unbaptized, and the divorce rate is nearly 1 in 3.

<sup>2</sup> Bouscaren, *Canon Law Digest*, I, p. 553.

<sup>3</sup> Cf. Doheny, op. cit., pp. 499 ff.

## REPLY

While the desire of those taking part in the Mass to be more closely united with the sacrifice is a most laudable one, it may be fulfilled only in ways that have been sanctioned by the Church. The restoration of the Offertory procession is not yet one of these. The present rubrics of the Roman Missal make no mention of a procession of the faithful at the Offertory to present hosts for consecration, nor do they authorize the celebrant of Mass to interrupt his Mass for that purpose. *Ritus III*, 4, says that Mass, once begun, is not to be interrupted (except, of course, where an interruption is permitted by liturgical law). The rubrics, *Ritus II*, 3, and *VII*, 3, suppose that the hosts for consecration are on the altar from the beginning of Mass (either on the paten or in a ciborium). The Pope in *Mediator Dei* neither condemns nor commends the practice of the faithful presenting bread and wine, he merely mentions the fact that this is done (he seems to have in mind what happens at certain Masses, such as that at the consecration of a bishop), "sometimes, in ancient days, more frequently", nor does he say that it is done ceremonially by a procession at the Offertory. When it is stated by rubricians that the Mass may be interrupted at the Offertory to receive the offerings of the faithful, they add the important words "where this is customary", and they give as authority for this the replies of *S.R.C.* to queries from the diocese of Urgel (3535<sup>1</sup> and 3579), in which the practice is recognized indirectly, because of a long-standing usage. Unless, therefore, the rite of presenting hosts in procession at the Offertory has been sanctioned by competent authority (the Holy See), or has become lawful as the result of an established canonical custom, it would seem that it is not permissible to introduce it. Those who think that the practice should be restored in the Roman rite have, of course, a perfect right to write and speak in its favour, or may seek from the Holy See an indult permitting the introduction of the Offertory procession.

## ASSISTANT PRIEST AT BENEDICTION

It is a common practice for a priest assisting the celebrant at Benediction to drop his stole on the footpace in front of him. This does not seem laudable. May he wear it all the time during the function? (M.).

## REPLY

Leaving a sacred vestment on the floor is not a desirable practice. But the priest or deacon who exposes the Blessed Sacrament is not to wear the stole except when actually putting the Sacred Host into the monstrance and, later, replacing it in the tabernacle. This is the teaching of most rubricians (e.g. Martinucci, II, pp. 115 ff.; Moretti, III, pp. 273 ff.; De Carpo, pp. 438 ff.). Indeed Martinucci directs the assistant to remove his stole for the actual Benediction, if he has put it on just a moment before to hand the monstrance to the celebrant (which is a permissible—if not convenient—practice).

The rubric of our *Ritus Servandus* (§5) reads: "Dum SS. Sacramentum exponit, sacerdos vel diaconus debet esse saltem superpelliceo stolaque indutus", which supposes that the expositor does not wear the stole all the time. He should, therefore, either keep it on his arm, or put it on the credence, when not actually doing something that immediately concerns the Blessed Sacrament.

## LITURGICAL PRIVILEGES OF A BISHOP-DESIGNATE

What are the liturgical privileges of a bishop-designate and when exactly do they begin to operate? (X. Y. Z.)

## REPLY

1. On receiving the official news of his appointment as bishop, the new prelate dons episcopal dress: violet cassock,

cincture, rochet, and mozzetta (within his diocese) or mantelletta (*Caeremoniale*, I, i). If he is in Rome he will receive the rochet from the hands of the Pope himself. The prelate will also use the pontifical hat (black with green silk chords), the violet biretta, and the violet zucchetto<sup>1</sup> (this he may use even during the celebration of Mass—except, of course, from the Preface to the Communion), and he may wear the cappa magna. He may use the episcopal canon and the hand-candlestick at Mass.

2. When the bishop-designate has taken possession of his diocese his name is mentioned in the Canon of Mass throughout his diocese<sup>2</sup> (from the moment of his nomination he himself uses *et me indigno servo tuo*) and his episcopal arms may be placed over the door of his cathedral.

3. After his consecration, the new bishop uses the episcopal jewelled ring (which is blessed and presented to him before the Offertory of the consecration ceremony) and the pectoral cross (uncovered<sup>3</sup>); the mitre (blessed and presented after the Communion of the Mass of consecration), and the crozier (blessed and presented before the Offertory). He uses the strictly episcopal vestments and celebrates Mass, solemn and low, according to the pontifical rite. By almost universal usage he signs his name using his baptismal name only preceded by a cross.

J. O'C.

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#### BOOK REVIEWS

*An Essay in Christian Philosophy.* By Dom Illtyd Trethowan. Pp. vii + 186. (Longmans. 12s. 6d.)

RECENT developments have established that mediaeval philosophy, far from being confined within narrow boundaries and thus impoverished by the common Faith and ecclesiastical authority of Christendom, was in fact immeasurably enriched by her contacts with the Teaching Church. The common theological background on

<sup>1</sup> Even before his consecration (S.C. Consist., 1910; cf. S.R.C., 4284, ad III).

<sup>2</sup> S.R.C., 3500<sup>3</sup>.

<sup>3</sup> Cf. S.R.C., 4035<sup>1</sup>.

which the Schoolmen worked was the mainspring of an astonishing variety of ways of thinking, and an inspiration to a no less astonishing assortment of people who devoted themselves to the work of philosophizing.

In the opinion of many Catholics at the present time a greater diversity of approach is amongst the greatest needs of philosophy in our universities and schools. No one man, no one system, ought to have a monopoly. We must, then, acknowledge the great debt we owe to St Thomas as a master in philosophy, but after doing so we need also to look elsewhere if we are to think seriously for ourselves. We need to emphasize the work done by the genius of individual thinkers who do not belong to the Thomist tradition, and maintain a certain detachment, not from the traditional Catholic attitude, but at least from the conventional thinking of the generality of writers about Catholic philosophy, most of whom belong to the Thomist school. I trust I am not incorrect in surmising that this is what Dom Illyd means when he writes disapprovingly of the "dogmatism" of modern Thomists, and of "official Thomism".

No one can seriously maintain that there is as great a diversity of views among Catholic philosophers today as there was at the golden period of mediaeval Scholasticism. Whether this is thought to be a good or a bad thing depends, no doubt, on one's views about the comprehensiveness of the Thomist system. No enlightened Thomist, however, would hold that there is no room for any method other than his own. The revival of a school of Augustinian philosophy on the Continent is certainly being welcomed from every quarter as an enrichment.

Dom Illyd does not disclaim altogether membership of the Thomist school, but he finds that on certain matters it is in the interests of Thomism itself that there should be an alternative philosophy. He claims that he is in a position to advance one, and he assures us that he has thought it out with a view to dealing with contemporary English problems, especially with Logical Positivism and modern forms of Atheism. He finds that St Augustine and Scotus amongst the ancients are "more enlightening on some issues" than St Thomas, and amongst the moderns that MM. Blondel and Le Senne are "more sympathetic" than M. Maritain. He is concerned in general with showing "what sort of philosophical doctrines can be professed by a Christian and a Catholic", but in fact his interests are absorbed with questions about the relations in which man stands to God. Hence he restricts his subject matter to questions of epistemology, metaphysics and ethics. He has no special interest in cosmology nor in formal logic. He considers that we have

a genuine knowledge of particular things, not only spiritual but material as well. Hence he rejects the Aristotelian-Thomist doctrine of abstraction and abstract ideas, and while holding the real distinction between the soul and the body he defends a view of the relationship between intellectual and sense knowledge which tends to minimize their differences in a way that might alarm most Thomists. He maintains that all our knowledge about God is based on our factual vocation to the supernatural order, and that it is only a stage towards the acceptance (or rejection) of our real end, which is a supernatural one. Our natural knowledge of God is in fact an awareness of His summons to the supernatural, to the life of divine grace.

There can be no doubt that Dom Illyd's books have done something towards meeting the need for greater variety in Catholic philosophy; they should encourage their readers to think problems out for themselves instead of accepting traditional solutions without criticism. Many of Dom Illyd's ideas are challenging and challengingly expressed. None the less Thomists will not be the only philosophers to disagree with him on many crucial issues, and perhaps on few more profoundly than on his methods of approaching philosophical problems. The basic difference many will have with him is, paradoxically enough, not a philosophical but a theological one. His approach to, and manner of dealing with, metaphysical problems seems to be closely interwoven with views about the supernatural order which many Catholic philosophers will consider to be at least debatable, and even out of place in a philosophical essay written partially for the benefit of unbelievers. They will perhaps consider that Dom Illyd's philosophy is not enriched but oversimplified by theological presuppositions, and may find it difficult to accept his conception of Christian philosophy.

*Philosophy for the Layman.* By Aegidius Doolan, O.P., S.T.M. Pp. 246.  
(Dublin: Dominican Publications, 1954. 12s. 6d.)

FATHER DOOLAN first published this work ten years ago during the war, and it went through two reimpresions within two years. He has now issued a second edition, and it is to be hoped that it will be in even greater demand now that the war is over and the layman has more time for serious reading than he had in 1944. There certainly seems to be a call for books of this kind and there are not many in English to compare with this one to meet it. Father Doolan has made only a few minor changes in the new edition; they occur mainly where he found that clarity and cogency demanded them. He has also added a few quotations from recent books where they are useful for purposes of illustration. The book opens with a short life

of St Thomas, followed by some preparatory chapters on Science and Evolution; it then deals with select questions of Thomist Philosophy which will be of interest to the layman, chosen mainly from Psychology and Ethics. Metaphysics and, unfortunately, Natural Theology are not treated. The book is well written and presents the doctrine of St Thomas in clear and simple English. It should be of great service in Catholic Schools, in parish libraries, and with study circles, and would be useful to a convert receiving instruction who experiences difficulties about questions of philosophy.

E. A. S.

*Die Christliche Ethik im Lichte der Ethnologie.* By Professor Richard Mohr. Pp. viii + 190. (Munich: Max Hueber Verlag. 1954.)

GONE are the days when students of ethnology and comparative religion blithely assumed that religion developed out of magic and that the ethical sense in man was an outgrowth of primitive tabus. Closer acquaintance with simple and supposedly primitive peoples has shown us a very evident notion of religion in their minds and lives.

Professor Mohr of Nymwegen University contributes in this volume a supplement to the new series of handbooks of Moral Theology which are now being published in Germany under the editorship of Dr Marcel Reding. It is a study of ethical notions among primitive folk.

To begin with, he accepts the distinction of Frobenius and others between magic and religion. This is basic to the whole consideration. Magic is in its essence man-centred and concerned with a heightening of human powers; the note of religion is recognition of a higher Power, to which man is conscious of subordination. The quality of magic is pride and resentment against the spirit world, if it fail to behave as man demands. That of religion is humility.

The two phenomena which he specially investigates are those of sin awareness and of sacrifice. The first is seen in confession of guilt. There are important moments in life, e.g. the birth of a child, the departure on a hunting expedition, when the wrath of the Deity is dreaded. To avert this, confession is a frequent means, e.g. the admission of guilt by a wife to husband, or even of the whole hunting party at a meeting of the tribe. The sins in question are mostly sexual offences: but murder and theft are confessed as well. Some authorities, e.g. Pettazzoni, have argued that this is merely a magical katharsis. Dr Mohr denies this and proves his case.

With this consciousness of guilt goes the element of sacrifice. Following Jensen, he connects this sacrifice with the notion of a

primeval sacrifice, when a divine being was killed by men to atone for a disturbance of the world order. The animals offered in sacrifice are clearly regarded as incorporating a divine element; they are frequently addressed as gods. The idea persists among such people that through sin man has merited death and must buy his right to life through sacrifice, which in its turn is linked with that original sacrifice in which the divine being had been immolated. This notion of life repurchased is still undifferentiated. Man needs this sacrifice that he may continue himself to live and to hand on life.

Dr Mohr gives very many instances of such sacrifice. Its meaning is clearest when a symbolic offering of blood is made by individuals or by whole peoples. In Central Africa it is the habit of the hunter to mingle his own blood with that of the slain elephant. And elsewhere, when a man has been murdered and the wrath of God is evidenced in thunder, all tribal members have to let blood.

The concluding sections of the book deal with primitive tabus. These may be magical, but many of them, the author insists, are properly religious. They are a recognition of duty, combined with an appreciation of what is sacred and holy. And their ethical character is strengthened by the details he adduces of primitive belief in after-life and judgement.

Dr Mohr's volume bristles with references to facts and peoples. One would require a map of Africa, Further Asia and America to trace the details. But they do confirm in no uncertain measure the Christian belief in a primitive revelation to mankind and man's native ability to come to knowledge of God's existence and of a moral law.

*Selection II.* Edited by Cecily Hastings and Donald Nicholl. Pp. xviii + 203. (London: Sheed & Ward, 1954. Price 16s.)

ONE of the minor features of parish bazaars is what is known as a Lucky Dip. You pay your sixpence, push your arm down into the sawdust and haul up something from the barrel. *Selection II* is rather like that parish bran tub. Open the book anywhere and well, you never know what you are going to discover. Occasionally you will be really lucky, as when you light on Dimtri Obolensky's excellent article on the Byzantine heritage of Russia. Commenting on Toynbee's masterpiece, he seeks the "intelligible field" from and in which Russian history has to be understood. This he situates until the seventeenth century in the Byzantine legacy, and from the seventeenth century in the concept of Eastern Europe, which in his judgement comprises Russia and the Balkans. He courteously differs from Toynbee in his interpretation of the Byzantine mind and institutions

and from the Polish historian, Dr Halecki, in his use of the term "Europe".

You will be equally fortunate if you open the volume at Professor Kühn's paper on Primitive Monotheism, which examines the finds of Emil Bächler and Konrad Hörmann earlier this century and concludes with the statement that primitive man in the interglacial period worshipped one God and offered sacrifice.

Father Kehoe, O.P., has a condensed article on the Holy Spirit: Professor Eliade a diffuse and confused paper on the Symbolism of the Centre: there is a theological dissertation on clothes and the usual psychological paper on Freudianism.

But I see no coherence in the articles and no obvious principle of selection. This the editors admit in a pleasant but rambling foreword, for they declare that they had no particular theme in mind. However, it is their contention that a certain pattern does emerge from the material itself. When they define it more in detail, it is seen to be an effort to emphasize symbols or myths as the necessary fulfilment and enrichment of the world of formulae: a somewhat general enterprise. There is certainly a value in collections of articles of this kind. Many of them are of real interest: one or two are fascinating. But there should be a clearer pattern and a more distinctive theme. The description on the cover, "A Year Book of Contemporary Thought", is quite out of place.

J. M.

*Morale Fondamentale*. By Dom Odon Lottin. Pp. vii + 546. (Desclée et Cie. Price not indicated.)

An editorial committee drawn from the theological faculties of Lille, Paris, Louvain and Lyons has undertaken to direct the preparation of a new *Bibliothèque de Théologie*, which is to comprise four series of scholarly works dealing respectively with dogmatic, moral, and biblical theology, and the history of theology. The volume under review is Volume I of the second series (Moral Theology), and if the other volumes of this and the other projected series can attain the standard which it sets, the serious student of theology will have every reason to be grateful. Instead of having to rely largely on the usual batch of repetitive manuals, supplemented perhaps by an occasional monograph, he will be able to accumulate, without needless and expensive overlapping, a comprehensive and co-ordinated library in miniature of first-class quality.

Certainly, no more qualified scholar than Dom Lottin could have been invited to handle the topic of fundamental moral theology. Not only has he specialized for thirty years in the study of the moral

systems of the Middle Ages, and more especially in that of St Thomas, but, in the two volumes of his *Principes de Morale*, published eight years ago, he has already contributed greatly to our understanding of the traditional principles, by setting them in their natural, doctrinal, and historical context. In that work, his main concern was to lay the rational ethical foundation on which moral theology rests. In the present work, the emphasis is more directly theological. In pursuance of the trend of recent years which seeks to replace baptized Aristotelianism by a specifically Christian ethic, his object is to stress the part played by sanctifying grace and the theological virtues in enabling us to achieve the supernatural goal of moral action, and thus, by integrating the data of dogmatic theology into moral, to put an end to the unnatural divorce of moral theology from ascetical and mystical theology. No one, of course, pretends that these disciplines do not use a different technique, but, as Vermeersch contended, their scope is, or should be, fundamentally the same. Moreover, if moral theology is to be specifically Christian, its accent should be positive rather than negative. Dom Lottin therefore prefers to divide the material, not according to the Decalogue, as has been traditional ever since St Augustine borrowed that negative summary of moral prohibitions from the law given to the Israelites and adapted it to his Christian catechism, but according to the theological and moral virtues, with special attention to the evangelical virtues of the Christian dispensation.

After a lengthy introduction in which this question of division and method is fully considered, he devotes a chapter, drawn largely from his *Principes de Morale*, to the psychology of the human act, and follows it with one on the imputability of the human act. In this increasingly neurotic age, the reader may be surprised to find that he has little or nothing to say about the pathological impediments to imputability; but there is reason behind his claim that these abnormalities are too individual to allow of reduction to categories, that each case needs individual diagnosis and treatment by an expert psychiatrist, and that the group-classification which is all that is possible in a treatise of moral theology can scarcely be either precise or practical. On the other hand, he gives a much fuller treatment to the norms of morality than is commonly found even in the more ambitious manuals. This indeed is a most excellent chapter which ranges over the whole subject from the point of view of both nature and grace; and it is followed by an equally thorough and logically ordered treatment of the morality of the human act. Having thus established the objective conditions of the morally good life, he devotes his next two chapters to its practical achievement. In the

first, in which he discusses the solution of doubt and the attainment of certain conscience, he argues in favour of the probabilist doctrine, though, in place of the misleading dictum "lex dubia non obligat", he rightly prefers to say: "a doubtful objective obligation is subjectively no obligation". In the next chapter, *La Vie Virtueuse*, bearing in mind that man's real destiny is a supernatural one to be achieved by supernatural acts, but also that grace does not oust nature, he studies the practical organization of the virtuous life, first on the natural and then on the supernatural plane. This is logically followed by an examination of the nature and effects of sin which prevents man from achieving his destiny; and the work concludes with a consideration of the objective sanction of the moral life and the merit which, by God's free disposition, attaches to acts done in conformity with His will.

The whole treatise is thus arranged according to a logical and comprehensive plan, and the argument is allowed to develop with the minimum of interruption. The historical evolution of the fundamental moral doctrines and the controversies which have punctuated it are by no means omitted, but they are wisely relegated to complementary notes appended to each chapter. These notes, which are far from summary and are printed in relatively large type, are indeed a very valuable feature of the book, because they collect for our benefit the fruits of the scholarly research which Dom Lottin has so long and so successfully conducted in the field of the history of moral doctrine. In writing this treatise, he has put all serious students of moral theology in his debt: it is a major contribution to the progress of moral science, and may well become a classic.

*The Right View of Moral Re-Armament.* By Mgr Suenens, Bishop Auxiliary of Malines. With a Preface by H. E. Cardinal Van Roey, Archbishop of Malines. Pp. 97. (Burns Oates. 6s.)

This is a first-rate study of a controversial and, to judge by a recent correspondence in *The Tablet*, highly topical issue, written by a competent theologian who has examined the Oxford Group movement, now known as Moral Re-Armament, at its European headquarters in Caux-sur-Montreux, and has discussed its implications with many of its leading personalities. Indeed, the book is the fruit of a series of lectures which Mgr Suenens gave to M.R.A. leaders, at their request, to explain why many Catholic bishops had found it necessary to forbid Catholics to take any active part in the movement. Hence, it is not an *a priori* judgement based on assumptions, but a well-documented assessment founded on first-hand experience.

The question which the author sets himself to solve is whether

M.R.A., despite the constant protestations of its leaders to the contrary, is a *religious* movement which arrogates to itself, in any degree, the exclusive function of the Catholic Church as the sole divinely authorized interpreter of the revelation made by God to mankind. Impressed by the efficiency of M.R.A. technique, the sincerity of its adherents and the amount of moral betterment which their zeal has achieved in every walk of life, the author confesses himself naturally inclined to find it innocent of any religious usurpation, but the logic of facts compels him to declare it to be, in effect, a species of superstition which, while leaving and even encouraging its adherents to practise their own faith, offers them an allegedly self-sufficient and divinely guided way of life, in such manner as to render any other religious affiliation either superfluous or of secondary importance. Protestant in its conception of Christ, Christianity and the Church, it presents itself as the fruit of a new and continuous Pentecost, operated by the Holy Spirit for the salvation of mankind. Moreover, it is indifferentist in effect, if not in intention, passivist in its attitude to the duty of discovering and embracing objective religious truth, Messianist in its hope of creating an earthly paradise, and illuminist in its concept of revelation. These weighty charges are not lightly made, but are thoughtfully argued and well substantiated. Indeed, in the light of the evidence accumulated by the author, it is difficult to see how those bishops who have hitherto passed judgement on Catholic participation in M.R.A. could have done anything else but forbid it.

L. L. McR.

*Bibliographie sommaire des travaux du Père André Wilmart, O.S.B. (1876-1941).* Par J. Bignami Odier, L.Brou, O.S.B., et A. Vernet. (Rome, Via Lancellotti 18. 15s.)

THE many admirers of Dom Wilmart's work, which extended to almost every branch of Mediaeval Studies except Scholastic Philosophy and Theology, will be pleased to learn of the publication of this bibliography twelve years after his death. A chronological list of his 348 works and 80 reviews is followed by alphabetical tables of the articles and of the subjects. A useful feature of the chronological list is that it also gives references to important notices of his work by other writers.

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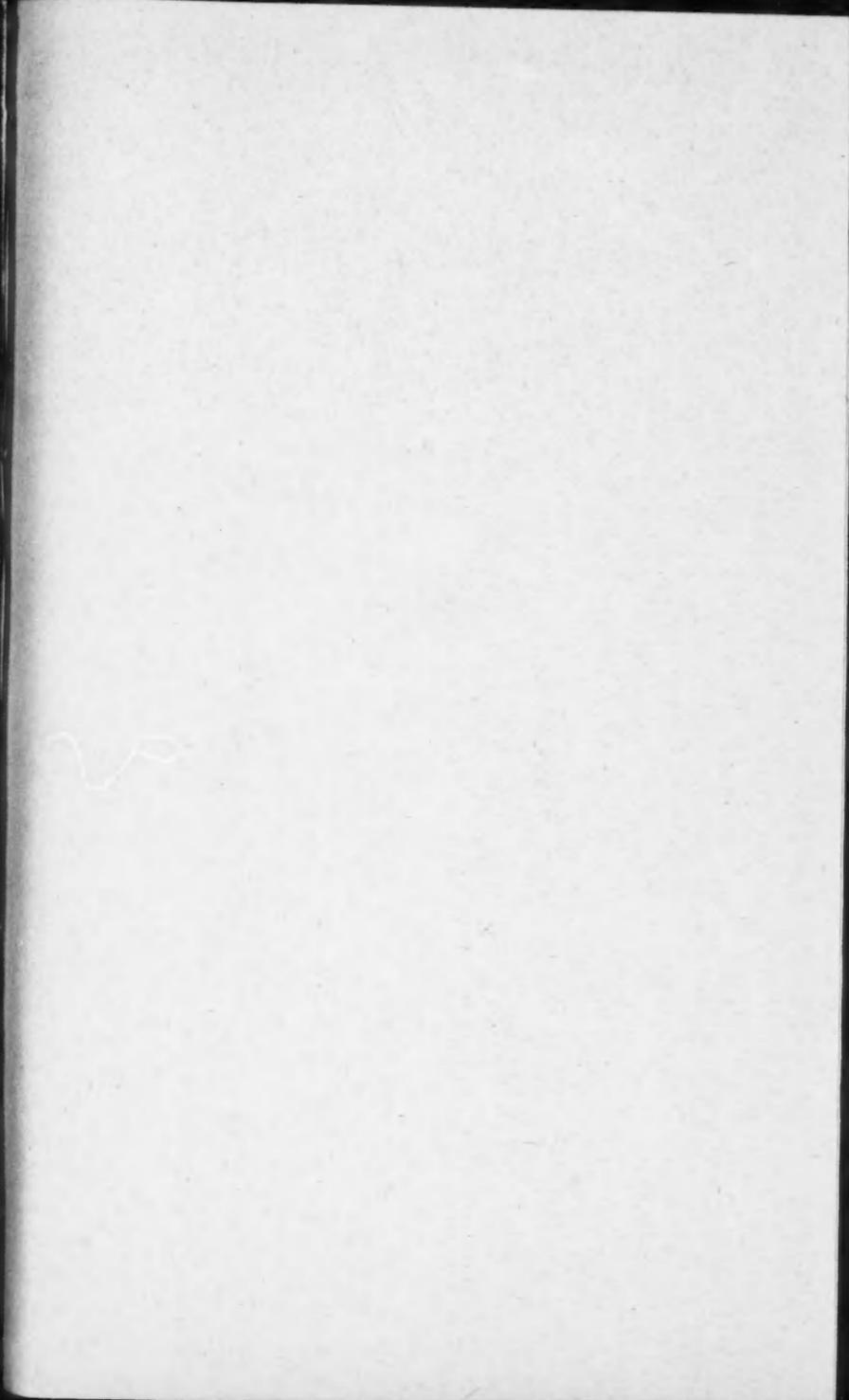
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